

FRAGMENTA EX MACHINA – RELIQUIAE TABULARUM
PROJECT ANGELBOOK
VOLUME X – PART 2



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina –
Reliquiae Tabularum – Project
AngelBook – Volume X – Part 2
By Ezekiel Redik Yarbrough

❄ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

Vibhanga. The Pali of the rule is: Ya pana bhikkhunī gihi-veyyavaccam kareyya, pacittiyaṇṭi. BD translates it as: "Whatever nun should do household work, there is an offence of expiation." Gihi, however, means lay person or, more literally, "house-person," not household. This is confirmed by the word-commentary's definition of gihi-veyyavaccam: "She cooks conjeṃ or a meal or a non-staple food, or washes a piece of clothing or a head-wrap for a person living in a house (agarika)." In the non-offense clauses, BD translates attano veyyavaccakarassa as "in doing household work for herself." This omits the –kara- in the second term, thus changing veyyavaccakara (chore-doer) to veyyavacca (chore). The correct translation is, "for her own chore-doer."

Thus the non-offense clauses, as a set, read: "There is no offense in conjeṃ-drink, in a Community meal, in homage to a chedi, or if she cooks conjeṃ or a meal or a non-staple food, or washes a piece of clothing or a head-wrap for her own chore-doer." The Commentary explains: "In conjeṃ-drink, etc.: When people are making a Community meal or a conjeṃ-drink for the purpose of the Community, there is no offense in her doing any cooking at all in the position of being their friend. In homage to a chedi: It is all right if, being a friend, she does homage with scents, etc. For her own chore-doer: Even if (her) mother and father come and are making/doing something (such as) a fan or a broom handle and so stand in the position of a chore-doer, it is all right to cook anything (for them)."

8.

In the origin story, a bhikkhunī spreads lies about the road to a particular family's house, saying that it is infested with fierce dogs and a wild bull, in order to discourage other bhikkhunīs from going there and receiving a share of the family's donations.

9.

The six precepts are the first six of the novice's ten precepts: abstaining from taking life, from taking what is not given, from sexual intercourse, from telling lies, from taking intoxicants, and from eating food in the "wrong time," i.e., from noon to the following dawn.

10.

This rule could also be translated as concerning a married woman less than twelve years old, but the procedure for a bhikkhunī's Acceptance shows that the candidate must be at least twenty years old in any case (see Cv.X.17.1, repeated at Cv.X.17.5 and Cv.X.17.6). Thus the twelve years here apparently refers to the candidate's having been married for twelve years. The word for "married" in the rule — gihigataa — is not normally used for formal marriage. The Vibhanga explains it with the term purisantaragataa, which means a woman living with a man (see DN 8). Thus, apparently, the term "married" here would cover both a woman who has been formally married and one who has simply been living with a man in an informal arrangement.

11.

In the origin story, the new bhikkhunī's husband seizes her right after her ordination.

12.

"Stale giving of consent" (parivasika-chanda-dana) means that consent has been given

by the Community of bhikkhus in that territory for a particular group to conduct Community business, but then the group gets up and leaves before dealing with the issue in question (on this point, see Mv.II.36.4). In the origin story for this rule, the offending bhikkhunī dismisses the group that had received consent to carry out the Acceptance transaction and then — under the ruse of the consent given to that group — convenes another group of bhikkhus less likely to pay attention to the deficiencies in the candidate she is proposing. N suggests that "stale" here means "postponed overnight," but that is not necessarily the case. The postponement might last less than a day.

13.

Asking a question related to the Vinaya can be the first step in admonishment and making accusations (see Mv.II.15.6-8), which is why this rule is related to the eighth of the eight vows of respect (against a bhikkhunī admonishing a bhikkhu). As Horner notes in BD, the word-commentary to this rule is one of the few places in the Vinaya that apparently refers to the Abhidhamma as a text — thus indicating that either the rule or its word-commentary is a later formulation.

14.

"An unordained person": The Pali here has the feminine form — unordained female person — but none of the commentaries explain why.

15.

"An unordained person": Again, the Pali here has the feminine form — unordained female person — but none of the commentaries explain why.

Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunīs'

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[Index](#)

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Thanissaro Bhikkhu [info icon]
(Geoffrey DeGraff)
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In addition to the titles listed below, Thanissaro Bhikkhu has also translated into English many books by masters of the Thai forest traditions, including Upasika Kee Nanayon and Ajaans Lee, Fuang, and Maha Boowa. An anthology of his sutta translations is available in a four-volume series of books entitled Handful of Leaves, available from Metta Forest Monastery. He has also prepared a number of Study Guides on various topics of interest to Buddhist practitioners.

Note: The list of titles below is incomplete. For the most comprehensive and up-to-date collection of articles and books by Thanissaro Bhikkhu, see dhammatalks.org.

Requesting printed copies: Printed versions of most of the titles below are distributed free of charge by Metta Forest Monastery. To request them, just address a letter to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082 USA. A list of books currently in stock is available [here](#).

Affirming the Truths of the Heart: The Buddhist Teachings on Samvega & Pasada, by Thanissaro Bhikkhu (1997; 5pp./14KB)

Popular interpretations of Buddhism today often ignore the importance of two powerful emotions, emotions that propelled the Buddha — and all those who have sought Awakening since — towards the goal of Awakening: samvega, a sense of urgency to escape the round of meaningless existence; and pasada, a clarity and serene confidence that allows one to proceed confidently towards the goal without lapsing into despair. In this short essay the author explores the meaning of these essential emotions and how we can encourage them to blossom in our lives.

[book icon] Included in the book Noble Strategy.

The Agendas of Mindfulness, by Thanissaro Bhikkhu (2002; 3pp./10KB)

Mindfulness meditation is sometimes described as a kind of "passive all-encompassing acceptance" of one's immediate experience. But, as the author reminds us in this essay, the Pali texts paint a very different picture of what meditation is all about: it is, in fact, a very pro-active process with a clear agenda.

[book icon] Included in the book The Karma of Questions.

All About Change, by Thanissaro Bhikkhu (2004; 6pp./18KB)

What did the Buddha really have to say about anicca — inconstancy and change? Does the fact of impermanence tell us (as some popular teachings claim) that we should learn to "embrace our experiences without clinging," that we have the freedom to "create whatever world we want to live in"? In fact, the Buddha's teachings on anicca offer something far more useful and profound.

[book icon] Included in the book Purity of Heart.

The Atthaka Vagga: The Octet Chapter, by Thanissaro Bhikkhu (1997; 5pp./16KB)
An introduction to the author's sutta translations from the Sutta Nipata's fourth chapter, which consists of sixteen poems on the theme of non-clinging.
[book icon] Included in the book Sutta Nipāta: The Discourse Group.

Basic Breath Meditation Instructions, by Thanissaro Bhikkhu (1993; 3pp./8KB)
A guided meditation, from the talk, "Using Meditation to Deal with Pain, Illness & Death".
(See also: "A Guided Meditation.")

The Buddhist Monastic Code I: The Patimokkha Training Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 515pp./3.1MB)

The 227 Patimokkha training rules, which are recorded in the Suttavibhanga (the first major section of the Vinaya Pitaka), affect every aspect of the daily life of the Theravada Buddhist bhikkhu (monk). The Patimokkha rules are presented here along with summaries of their "origin stories" and extensive commentary to help the monk-in-training master the fine points of monastic conduct. This book is now in widespread use at English-speaking Theravada monasteries around the world.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Buddhist Monastic Code II: The Khandhaka Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 478pp./2.8MB)

Whereas the Patimokkha concerns the basic rules of Theravada Buddhist monastic life (see The Buddhist Monastic Code, Volume I), the Khandhaka (the second major section of the Vinaya Pitaka) concerns its customs, which are no less essential to monastic life. This landmark book organizes and explains the Khandhaka rules in a systematic and practical way, for the benefit of any Theravada monk-in-training.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Customs of the Noble Ones, by Thanissaro Bhikkhu (1999; 6pp./19KB)

Accordingly to one popular theory, the Buddha's teachings have survived all these years thanks to their ability to adapt to the customs of whatever culture they find themselves at each moment in history. The case of the Thai forest kammattana tradition, however, offers a striking counterexample to this notion. As the author argues in this essay, history has shown that the true Dhamma survives only when people have been willing to adapt their own customs and habits so as to meet the Dhamma face-to-face, on its own terms.

De-perception, by Thanissaro Bhikkhu (2002; 5pp./14KB)

When we sit down to meditate we usually bring along a host of assumptions about what our perceptions are, what our experience of meditation is like, and what it should be. As meditators, our task is to learn to ask the right questions — questions that will help us break through layer after layer of these false preconceived notions. This article, based on a Dhamma talk, is full of practical advice for meditators of all levels.

[book icon] Included in the book The Karma of Questions.

Dhammapada, by Thanissaro Bhikkhu (2012; 126pp./2KB)

The Dhammapada, an anthology of verses attributed to the Buddha, has long been recognized as one of the masterpieces of early Buddhist literature. Only more recently have scholars realized that it is also one of the early masterpieces in the Indian tradition of kavya, or belles lettres. This translation of the Dhammapada is an attempt to render the verses into English in a way that does justice to both of the traditions to which the text belongs. This translation also grew from the translator's conviction that the text deserved to be offered freely as a gift of Dhamma. As few good-quality translations of this beloved text are currently available as gifts, the translator was inspired to make his own. Thus was this translation born.

The Economy of Gifts, by Thanissaro Bhikkhu (1997; 4pp./12KB)

This short essay explores the vital role of giving (dana) in Theravada Buddhism, especially as it is expressed in the relation between the lay and monastic communities. These mutually dependent communities support one another by means of an economy based entirely on generosity itself, thus offering us a refreshing alternative to modern Western materialism.

Educating Compassion, by Thanissaro Bhikkhu (2006; 5pp./16KB)

How can we best serve a loved one who is sick or dying? In such situations simply acting with compassion and mindfulness is not enough; there are skills we must learn before we can truly be of compassionate service.

[book icon] Included in the book Purity of Heart.

ePublished Dhamma Talks (1), by Thanissaro Bhikkhu (2011; 131pp./0.5MB)

Thirty-seven Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (2), by Thanissaro Bhikkhu (2011; 87pp./481KB)

Twenty-two Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (3), by Thanissaro Bhikkhu (2011; 338pp./1MB)

Seventy-eight Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Emptiness, by Thanissaro Bhikkhu (1997; 2pp./7KB)

In this short essay the author explains the role of emptiness in the practice of meditation.

[book icon] Included in the book Noble Strategy.

Faith In Awakening, by Thanissaro Bhikkhu (2006; 10pp./31KB)

Is faith necessary? In this essay the author challenges three popular misconceptions concerning the role of faith in Buddhism.

[book icon] Included in the book Purity of Heart.

Five Piles of Bricks: The Khandhas as Burden & Path, by Thanissaro Bhikkhu (2002; 6pp./19KB)

When asked, "What am I?" Buddhist scholars and meditation teachers, alike, usually state that what we conventionally call a "person" is best understood in terms of the five khandhas: form, feeling, perceptions, mental fabrications, and consciousness. This understanding of the khandhas, which first emerged several centuries after the Buddha's death in the commentarial literature, differs significantly from the role of the khandhas as presented in the Pali canon. In this essay the author shows that the Buddha used the teachings of the khandhas not to define what we are, but rather as a tool to help us put an end to our suffering.

[book icon] Included in the book The Karma of Questions.

Food for Awakening: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2010; 9pp./26KB)

What is "bare attention"? The answer may surprise you.

[book icon] Included in the book Head & Heart Together.

Freedom From Buddha Nature, by Thanissaro Bhikkhu (2010; 6pp./18KB)

According to the early Buddhist teachings, the mind is neither innately good, innately bad, or innately Awakened; it is our choices and our actions that shape the development of the mind. In fact, if we make any assumptions about the mind's innate qualities, we only impede our progress towards a true and lasting freedom.

[book icon] Included in the book Head & Heart Together.

Freedom From Fear, by Thanissaro Bhikkhu (2002; 7pp./20KB)

Human beings have forever lived in fear: fear of change, of loss, of death. Unfortunately, we have also adopted a host of unskillful ways to deal with those fears. The author writes: "The most unskillful response to fear is when, perceiving dangers to our own life or property, we believe that we can gain strength and security by destroying the lives and property of others." In this essay the author describes the Buddha's prescription for overcoming fear once and for all, by uprooting its very cause.

[book icon] Included in the book The Karma of Questions

Getting the Message, by Thanissaro Bhikkhu (2006; 7pp./21KB)

In today's climate of terrorism and war, we hear politicians, pundits, and even a few Buddhist teachers insisting that killing can be morally justified when it prevents others from killing. In this essay the author points out that the Buddha's teachings on the subject are uncompromising and crystal clear: killing is never skillful.

[book icon] Included in the book Purity of Heart.

A Guided Meditation, by Thanissaro Bhikkhu (1999; 4pp./11KB)

Basic instructions in the practice of breath meditation. (See also: "Basic Breath Meditation Instructions.")

[book icon] Included in the book Noble Strategy.

Head & Heart Together: Bringing Wisdom to the Brahma-viharas, by Thanissaro Bhikkhu (2009; 8pp./24KB)

Good will, compassion, empathetic joy, and equanimity are all qualities that can be developed with practice. To elevate them fully to the level of brahmavihara, however, requires the hard work of bringing real intelligence to your heart.

[book icon] Included in the book Head & Heart Together.

Head & Heart Together: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; ?? pages/448KB)

Thirteen essays, including: 'The Lessons of Gratitude', 'No Strings Attached', 'The Power of Judgment', 'Think like a Thief', 'Strength Training for the Mind', 'Mindfulness Defined', 'The Joy of Effort', 'Head & Heart Together', 'The Wisdom of the Ego', 'Ignorance', 'Food for Awakening', 'The Buddha via the Bible', and 'Freedom from Buddha Nature'.

The Healing Power of the Precepts, by Thanissaro Bhikkhu (1997; 4pp./11KB)

Many people today have come to the Buddha's teachings in search of emotional and spiritual healing. In this short essay the author reminds us that the single most effective tool for healing a wounded heart may be found in the cultivation of sila, or virtuous conduct.

[book icon] Included in the book Noble Strategy.

Ignorance, by Thanissaro Bhikkhu (2008; 3pp./9KB)

We're ignorant not for lack of information or knowledge, but because of the unskillful ways in which we handle stress and suffering. Develop the proper skills and Awakening is sure to follow.

[book icon] Included in the book Head & Heart Together.

The Integrity of Emptiness, by Thanissaro Bhikkhu (2006; 10pp./30KB)

Much has been written about the Buddhist concept of emptiness — in particular, that it refers to a metaphysical principle of the absence of any inherent existence. In this essay the author points out that this notion has very little to do with what the Buddha himself actually said about emptiness. In fact, the Buddha's teachings on emptiness are of a fundamentally practical nature, having everything to do with how to choose your actions with care and how to relate to their results with wisdom.

[book icon] Included in the book Purity of Heart.

Itivuttaka: This Was Said by the Buddha, translated from the Pali by Thanissaro Bhikkhu (2001; 88pp./20KB)

The Itivuttaka is a newly updated translation of a collection of 112 short suttas, each one a prose passage followed by a verse. This collection is shaped less by literary considerations than the Dhammapada or Udāna and is more straightforwardly didactic. The itivuttakas cover the full range of Buddhist practice. On the basic levels, they focus

on skillful and unskillful behavior, and on the advanced, they cover some topics found nowhere else in the Canon.

Jhana Not by the Numbers, by Thanissaro Bhikkhu (2005; 4pp./12KB)

The author recalls how Ajaan Fuang taught meditation to his students: he would give them just enough instruction to stay on-track, but would rarely "certify" them as having attained this or that level of jhana, thereby motivating them to develop self-reliance and ingenuity in their meditation. In the words of Ajaan Fuang: "If I have to explain everything, you'll get used to having things handed to you on a platter. And then what will you do when problems come up in your meditation and you don't have any experience in figuring things out on your own?"

[book icon] Included in the book Purity of Heart

The Joy of Effort, by Thanissaro Bhikkhu (2010; 5pp./15KB)

On bringing a joyful, playful attitude to the serious practice of meditation.

[book icon] Included in the book Head & Heart Together.

Karma, by Thanissaro Bhikkhu (2000; 3pp./8KB)

This short introductory essay explains the nature of karma (Pali: kamma), or willful action. The process of karma is a complex interplay between the fruits of our past actions (over which we have no control in the present) and the choices we make in the present moment; it is not a convenient justification for the misfortune of others ("Oh, it's just their karma!").

[book icon] Included in the book Noble Strategy.

The Karma of Questions: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2002)

As the author writes in the Introduction: "There's no such thing as a totally idle question. Every question, even the most casual, carries an intention." Since one's intentions shape the course of one's entire spiritual journey, learning to ask the right kinds of questions plays an essential role in any spiritual practice. This collection of essays explores the nature of questions in the Buddhist path. Essays include: Life Isn't Just Suffering, Opening the Door to the Dhamma, Questions of Skill, Freedom from Fear, Samsara, Samsara Divided by Zero, The Agendas of Mindfulness, De-perception, The Weight of Mountains, File Piles of Bricks Perennial Issues, and "When you know for yourselves...".

Legends of Somdet Toh, by Thanissaro Bhikkhu (2006; 7pp./20KB)

Somdet Toh (1788-1872) was one of nineteenth century Thailand's most famous and beloved meditation monks. In this short article the author recounts several anecdotal stories and legends that reveal the wit and wisdom of this extraordinary monk.

The Lessons of Gratitude, by Thanissaro Bhikkhu (2010; 7pp./22KB)

How to repay the kindness of others in the best possible way.

[book icon] Included in the book Head & Heart Together.

Lost in Quotation, by Thanissaro Bhikkhu (2012; 5pp./16KB)

A clarification of the Kalama Sutta, one of the most famous — and misquoted — suttas in the entire Tipitaka.

[book icon] Included in the book Beyond All Directions.

The Meaning of the Buddha's Awakening, by Thanissaro Bhikkhu (1997; 3pp./9KB)
Although the Buddha's Awakening took place long ago in ancient India, the fact of his Awakening is very much alive today and has profound implications for how we approach Buddhist practice. In this essay the author explores both the What and the How of the Buddha's Awakening: what he awakened to and how he did it.

[book icon] Included in the book Refuge.

Meditations 1: Forty Dhamma Talks, by Thanissaro Bhikkhu (2003; 151pp./454KB)

These short talks on meditation practice were given by Ajaan Geoff (Thanissaro Bhikkhu) during the evening meditation sessions at Metta Forest Monastery (California). Using breath meditation as the principal point of reference, these talks address a wide range of topics of practical interest to beginning and advanced meditators, alike. Topics range from the development of generosity, the cultivation of skillful qualities of mind, how to develop concentration, how to overcome fear, and so on — all the way to the opening to the transcendent itself. This book is highly recommended.

Meditations 2: Dhamma Talks, by Thanissaro Bhikkhu (2006; 164pp./491KB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 3: Dhamma Talks, by Thanissaro Bhikkhu (2006; 154pp./461KB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 4: Dhamma Talks, by Thanissaro Bhikkhu (2010; 170pp./0.5MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 5: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 6: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 7: Dhamma Talks, by Thanissaro Bhikkhu (2015; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 8: Dhamma Talks, by Thanissaro Bhikkhu (2016; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Metta Means Goodwill, by Thanissaro Bhikkhu (2011; 6pp./16KB) [PDF icon]

In this short essay, the author proposes a translation of the Pali term "metta" that is more in keeping with the Buddha's early teachings.

[book icon] Included in the book Beyond All Directions.

Mind Like Fire Unbound: An Image in the Early Buddhist Discourses, by Thanissaro Bhikkhu (Geoffrey DeGraff) (1999; 97pp./11KB)

Early Buddhism borrowed two of its central terms from the workings of fire. Upadana, or clinging, originally referred to the fuel that kept fire burning; nibbana, the name of the goal, to a fire's going out. This is the first book to examine these terms from the perspective of how the early Buddhists themselves viewed fire — what they saw

happening as a fire burned, and what happened to the fire when it went out — to show what light this perspective throws on Buddhist doctrine in general, and the practice of meditation in particular. With extensive quotations from the Pali canon, newly translated, this is also a useful sourcebook for anyone who wants to encounter Buddhist teachings in their earliest known context.

Mindfulness Defined, by Thanissaro Bhikkhu (2008; 6pp./18KB)

Over the years the word *sati* has accumulated a host of meanings that go far beyond the Buddha's original definition of the word. Meditation practice calls for a clear understanding of what *sati* is and how to use it skillfully in concert with other mental qualities.

[book icon] Included in the book *Head & Heart Together*.

Nibbana, by Thanissaro Bhikkhu (1996; 2pp./5KB)

This short essay sketches the use of fire imagery in early Buddhism to describe Nibbana, the goal of Buddhist practice. This essay is a good starting point before tackling the more comprehensive book on the same subject: *The Mind Like Fire Unbound: An Image in the Early Buddhist Discourses*.

[book icon] Included in the book *Noble Strategy*.

No Strings Attached: The Buddha's Culture of Generosity, by Thanissaro Bhikkhu (2009; 6pp./19KB)

Have you ever felt vaguely uneasy upon hearing the 'dana talk' that often accompanies the beginning or end of a Western-style meditation retreat? If so, you're not alone. Such fundraising appeals have little in common with the Buddha's original teachings on generosity.

[book icon] Included in the book *Head & Heart Together*.

Noble Strategy: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; 1p./3KB)

A collection of essays concerning the Buddhist path of practice. The essays, which are available online individually, include: "Affirming the Truths of the Heart", "Karma", "The Road to Nirvana Is Paved with Skillful Intentions", "The Healing Power of the Precepts", "Right Speech", "Trading Candy for Gold", "A Guided Meditation", "The Path of Concentration & Mindfulness", "One Tool Among Many", "What Is Emptiness?", "No-self or Not-self?", and "Nibbana".

No-self or Not-self?, by Thanissaro Bhikkhu (1996; 3pp./8KB)

Is the central Buddhist teaching of *anatta* (not-self) a statement of metaphysical truth, or is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of *anatta*, the author here demonstrates the latter to be the case. (This is Ven. Thanissaro's second essay on the subject. For a more expanded treatment, containing supporting quotes from the Pali canon, see his essay, "The Not-self Strategy.")

[book icon] Included in the book *Noble Strategy*.

The Not-self Strategy, by Thanissaro Bhikkhu (2013; 25pp./2KB)

Is the central Buddhist teaching of *anatta* (not-self) a statement of metaphysical truth, or

is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of anatta, the author here demonstrates the latter to be the case. (This is a revised version of Ven. Thanissaro's first essay on the subject, which originally appeared in the magazine "Insight" in 1994. For a more concise treatment see , "No-self or Not-self?.")

[book icon] Included in the book Noble & True.

One Tool Among Many: The Place of Vipassana in Buddhist Practice, by Thanissaro Bhikkhu (1997; 7pp./22KB)

What is the relationship between calm (samatha) and insight (vipassana) in Buddhist meditation? A careful reading of the suttas in the Pali canon suggests that the two are not separate meditation methods (as many commentators — classical and contemporary — suggest), but two aspects of a single, unified practice. According to the suttas, correct meditation practice thus calls for us to develop both aspects and to bring them into balance.

[book icon] Included in the book Noble Strategy.

Opening the Door to the Dhamma: Respect in Buddhist Thought & Practice, by Thanissaro Bhikkhu (2001; 8pp./23KB)

In order to succeed at learning a new skill, one must first muster sufficient respect for oneself, the subject under study, and one's teacher. In this essay the author demonstrates that the same holds true when approaching the Buddha's teachings — the ability to learn depends upon the proper respect for three things: yourself, the principle of kamma, and other people's insights into that principle.

[book icon] Included in the book The Karma of Questions.

The Paradox of Becoming, by Thanissaro Bhikkhu (2013; 135pp./0.6MB)

The Buddha's second Noble Truth states that the cause of suffering is any kind of craving that stimulates becoming (bhava; the process by which we continually fabricate new states of mind, from moment to moment and lifetime to lifetime). Yet this Noble Truth also states that the desire for non-becoming is one of the three basic forms of craving. Thus the paradox: How can we attain the end of suffering if the desire to end it is itself a cause of suffering? In this book the author explores the Buddha's own resolution of this paradox: how, through the practice of jhāna, we can create a unique state of becoming whereby the mind does not add further fuel to its desires. Eventually, this intentionally fabricated state of becoming itself comes to an end, providing the long-sought opening to the Deathless.

The Parayana Vagga: The Chapter on the Way to the Far Shore, by Thanissaro Bhikkhu (1997; 1p./4KB)

An introduction to the author's translations of suttas from the Parayana Vagga, the fifth chapter of the Sutta Nipata.

[book icon] Included in the book Sutta Nipāta: The Discourse Group.

The Path of Concentration & Mindfulness, by Thanissaro Bhikkhu (1997; 7pp./21KB)

Are concentration and mindfulness two distinct paths of meditation or are they

inseparable parts of a single unified path of practice? In this article, adapted from a talk given at CIMC in 1996, Thanissaro Bhikkhu suggests that the heart of insight practice as taught by the Buddha consists of the skillful development of both jhanic concentration and mindfulness.

[book icon] Included in the book Noble Strategy.

The Power of Judgment, by Thanissaro Bhikkhu (2011; 6pp./19KB)

Developing good judgment is the key to becoming a true friend — first to yourself and then to those around you.

[book icon] Included in the book Head & Heart Together.

The Practice in a Word, by Thanissaro Bhikkhu (1999; 3pp./8KB)

Appamadena sampadetha! — such was the dying Buddha's parting instruction, which has often been translated as "Practice diligently!" But a wider reading in the suttas reveals that that crucial word appamada has a far more nuanced and significant meaning. According to the author, the Buddha's real message was, "Don't be complacent. Watch out for danger. Protect the mind's good qualities. Don't let your guard down."

[book icon] Included in the book Purity of Heart.

Purity of Heart, by Thanissaro Bhikkhu (2006; 2pp./7KB)

What does it take to become a truly trustworthy person?

[book icon] Included in the book Purity of Heart.

Purity of Heart: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2006)

A collection of thirteen essays including the following, which are available online here:

Purity of Heart; Faith in Awakening; Untangling the Present; Pushing the Limits; All About Change; The Roots of Buddhist Romanticism; Reconciliation, Right & Wrong; Getting the Message; Educating Compassion; Jhana Not by the Numbers; The Integrity of Emptiness; A Verb for Nirvana; and The Practice in a Word.

Pushing the Limits: Desire & Imagination in the Buddhist Path, by Thanissaro Bhikkhu (2006; 7pp./21KB)

One popular misconception of Buddhism maintains that the Buddha's teachings basically boil down to ridding ourselves of desire. In this essay the author reminds us that the path to liberation is, in fact, firmly rooted in desire—in skillful desire. Says the author: "The path to liberation pushes the limits of skillful desires to see how far they can go."

[book icon] Included in the book Purity of Heart.

Questions of Skill, by Thanissaro Bhikkhu (2001; 5pp./15KB)

"The Buddha wasn't the sort of teacher who simply answered questions. He also taught which questions to ask." So begins the author, who explains here how the essence of Buddhist practice consists in learning how to ask skillful questions.

[book icon] Included in the book The Karma of Questions.

Reconciliation, Right & Wrong, by Thanissaro Bhikkhu (2004; 4pp./13KB)

The Buddha's many teachings include detailed instructions on conflict resolution. This essay explores how the Buddha's insights into the fundamental differences between forgiveness and true reconciliation form the cornerstone of a skillful approach to restoring and preserving communal harmony.

[book icon] Included in the book Purity of Heart.

Refuge: An Introduction to the Buddha, Dhamma, & Sangha, by Thanissaro Bhikkhu (2001; 74pp./222KB)

This short book provides an excellent introduction to the most basic principles of Buddhism: the Buddha, Dhamma & Sangha, collectively known as the Triple Gem or Triple Refuge. The material is divided into three parts: (I) an introductory essay on the meaning of refuge and the act of going for refuge; (II) a series of readings drawn from the earliest Buddhist texts illustrating the essential qualities of the Triple Gem; and (III) a set of essays explaining aspects of the Triple Gem that often provoke questions in those who are new to the Buddha's teachings.

Right Mindfulness: Memory & Ardency on the Buddhist Path, by Thanissaro Bhikkhu (2012; 178pp./1.2MB)

An exploration of the nature of mindfulness and its role in the Buddhist path to Awakening.

The Roots of Buddhist Romanticism, by Thanissaro Bhikkhu (2012; 9pp./27KB)

Sometimes it is difficult to appreciate the extent to which one's attitudes towards meditation practice can be influenced by modern cultural trends. In this short excursion into Western cultural history, the author explores the origins of such familiar notions as interconnectedness, oneness, and ego-transcendence—ideas popularly attributed to the Buddha—and finds that their roots lie instead in the 18th and 19th century movements of Romanticism and Transcendentalism.

[book icon] Included in the book Purity of Heart.

Right Speech, by Thanissaro Bhikkhu (1999; 2pp./5KB)

For many of us, right speech is the most challenging of the precepts to honor. Yet practicing right speech is fundamental both to helping us become trustworthy individuals and to helping us gain mastery over the mind. So choose your words — and your motives for speaking — with care.

[book icon] Included in the book Noble Strategy.

The Road to Nirvana Is Paved with Skillful Intentions, by Thanissaro Bhikkhu (1999; 5pp./16KB)

According to the basic principle of karma, our underlying intentions play a crucial role in determining the ultimate fruits of our actions. As the author explains in this essay, if we're genuinely interested in pursuing the goal of the Buddha's teachings, it's not enough that we act merely with good intentions; rather, we must learn, through honest self-reflection and association with virtuous and wise friends, to cultivate skillfulness in our intentions.

[book icon] Included in the book Noble Strategy.

Samsara, by Thanissaro Bhikkhu (2002; 2pp./6KB)

Is samsara (the wearisome "wandering-on" from birth to death to rebirth) a place, or is it the process by which we create and re-create our own suffering? Here the author likens samsara to an addiction that we can choose to give up — or not. Which one shall it be?

[book icon] Included in the book The Karma of Questions.

Samsara Divided by Zero, by Thanissaro Bhikkhu (2000; 2pp./7KB)

How can the path of practice, which is fabricated, ever hope to deliver us to the goal — nibbana — which is itself unfabricated? A striking analogy from modern chaos theory sheds light on this ancient paradox.

[book icon] Included in the book The Karma of Questions.

The Shape of Suffering: A Study of Dependent Co-arising, by Thanissaro Bhikkhu (2011; 112pp./0.8MB)

In this book the author examines the nature of dependent co-arising (paticca samuppada) — the complex causal structure by which dukkha arises and ceases. It also shows how the factors of the path address the causes of suffering in a way that leads to its cessation.

Selves & Not-self: The Buddhist Teaching on Anatta, by Thanissaro Bhikkhu (2011; 79pp./241KB)

Five talks on the topic of not-self (anattā), from a ten-day meditation retreat held in France.

Skill in Questions: How the Buddha Taught, by Thanissaro Bhikkhu (2013; 430pp./2.3MB)

This book offers an in-depth exploration of the role of questions in the Buddha's teaching, organized around the four classes of questions that the Buddha addressed: questions that call for a direct, categorical answer; those that must be reframed; those that call for cross-questioning; and those that should be put aside altogether. This book serves as a valuable guide to understanding the crucial part that spiritual questioning plays in the practice of Dhamma.

Strength Training for the Mind, by Thanissaro Bhikkhu (2007; 5pp./14KB)

Taking the lessons of physical training to heart.

[book icon] Included in the book Head & Heart Together.

That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka, selected and translated by Thanissaro Bhikkhu (1993; 20pp./61KB)

A collection of short readings from the Pali canon, which King Asoka (India, 273-232 B.C.E) selected as representative of the essence of the Dhamma. (See also The Edicts of King Asoka, by Ven. S. Dhammika.)

Think Like a Thief, by Thanissaro Bhikkhu (2011; 2pp./7KB)

When problems arise in Dhamma practice, it pays to be imaginative and know how to come up with your own solution.

[book icon] Included in the book Head & Heart Together.

Trading Candy for Gold: Renunciation as a Skill, by Thanissaro Bhikkhu (1999; 4pp./13KB)

Which would you rather have: an unquenchable thirst for sense-gratification, or a stable, true, and lasting happiness? The choice is yours.

[book icon] Included in the book Noble Strategy.

The Truth of Rebirth: And Why it Matters for Buddhist Practice, by Thanissaro Bhikkhu (2012; 47pp./145KB)

A short treatise explaining that the Buddha did not teach the doctrine of rebirth because he was blindly following the cultural norms of his time. Instead, our resistance to this teaching is pointing to cultural biases of our own that impede progress on the Path.

Udana: Exclamations, by Thanissaro Bhikkhu (2012; 148pp./0.9MB)

A translation of the third book of the Khuddaka Nikaya, with introduction and notes.

Untangling the Present: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2006; 7pp./20KB)

The key to success in Buddhist practice lies in your ability to frame the problem of suffering correctly, in terms of the Four Noble Truths.

[book icon] Included in the book Purity of Heart.

Using Meditation to Deal with Pain, Illness & Death, by Thanissaro Bhikkhu (1993; 11pp./33KB)

A talk given to a conference on AIDS, HIV and other Immuno-deficiency Disorders in Long Beach, CA, Nov. 13, 1993.

A Verb for Nirvana, by Thanissaro Bhikkhu (2005; 9pp./28KB)

As long as we think of Nirvana (Nibbana) as a place — as a destination localized somewhere in space and time — we misunderstand its fundamental significance. In this essay (backed by a selection of sutta excerpts) the author shows that Nirvana is the ending of the entire samsaric process of becoming that creates time and space in the first place. Upon enlightenment one doesn't "enter" or "reach" Nirvana; one simply "nirvanas."

[book icon] Included in the book Purity of Heart.

The Weight of Mountains, by Thanissaro Bhikkhu (2001; 6pp./18KB)

Why do we keep creating suffering for ourselves? How do we bring it to an end? The key is to learn some better feeding habits for the mind.

[book icon] Included in the book The Karma of Questions.

'When you know for yourselves...': The Authenticity of the Pali Suttas, by Thanissaro Bhikkhu (2002; 17pp./52KB)

For centuries scholars have argued over which parts of the Pali canon — if any — contain an accurate record of the Buddha's teachings. The texts themselves state that doubts about the Dhamma can be decisively resolved only if one puts the teachings into practice to the point of attaining stream-entry, the first stage of enlightenment. In this essay the author explains the qualities that (according to the texts) one must develop in order to authenticate the Dhamma for oneself.

[book icon] Included in the book The Karma of Questions.

Wings to Awakening: An Anthology from the Pali Canon, by Thanissaro Bhikkhu (Geoffrey DeGraff) (2011; 300pp./1KB)

The "Wings to Awakening" (bodhipakkhiya-dhamma) is the Buddha's own list of his most important teachings. It includes teachings on the Four Frames of Reference, the Four Right Exertions, the Four Bases of Power, the Five Faculties, the Five Strengths, the Seven Factors for Awakening, and the Noble Eightfold Path. Toward the end of his life, the Buddha stated several times that as long as the teachings in this list were remembered and put into practice, his message would endure. The Buddha himself described the Wings to Awakening as being what was most worth mastering and passing along to others.

The material gathered in this anthology consists of more than 200 newly translated passages from the suttas, along with extensive commentary to help the reader grasp their full meaning and their relation to the practice of meditation. This volume is thus both a treasure-house of important passages from the Canon covering the key points of the Buddha's teachings, as well as a practical manual to help the serious meditation student navigate through some of the most fundamental and profound points of Dhamma.

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[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

DN

MN

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

Abhidhamma

Vinaya Pitaka Suttavibhanga

Introduction to the Patimokkha Rules

by

Thanissaro Bhikkhu

© 1994

Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunis'

Foreword

In recent years more and more Westerners have come into contact with Theravada Buddhist monks, and many have become curious about the rules governing the monks' life. This introduction is meant to help satisfy that curiosity by giving a brief explanation of the rationale behind the rules and their enforcement, and by providing summaries of the rules, classed according to topic. Anyone interested in more information on the rules and their interpretation may look into the book, *The Buddhist Monastic Code: The Patimokkha Training Rules Translated and Explained*.

Readers may also wish to refer to the complete list of Patimokkha rules.

Contents

Foreword

Rules

Origin of the Rules

Penalties

Rule Summaries

Right Speech

Lying

Divisive speech

Abusive speech

Idle chatter

Right Action

Killing

Taking what is not given

Sexual misconduct

Right Livelihood

General

Robes
Food
Lodgings
Medicine
Money
Bowls and other requisites
Communal Harmony
The Etiquette of a Contemplative
Etiquette in inhabited areas
Receiving and eating almsfood
Teaching Dhamma
Urinating, defecating & spitting
Rules

One of the first questions that many people ask is why the monks have rules in the first place. Since the Dhamma aims at freedom and depends on self-reliance, wouldn't it be better to let the monks develop their own innate sense of right and wrong unfettered by legalisms?

The answer to this question lies in the fact that the monks form a Community, reliant on the support of lay Buddhists, and anyone who has lived for any time in a communal situation knows that communities need rules in order to function peacefully. The Buddha, in laying down each rule, gave ten reasons for doing so: for the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of well-behaved bhikkhus, the restraint of pollutants related to the present life, the prevention of pollutants related to the next life, the arousing of faith in the faithless, the increase of the faithful, the establishment of the true Dhamma and the fostering of discipline.

These reasons fall into three main types. The first two are external: to ensure peace and well-being within the Community itself, and to foster and protect faith among the laity, on whom the monks depend for their support. The third type of reason is internal: to help restrain and prevent mental pollutants within the individual monks. This last point quickly becomes apparent to anyone who seriously tries to keep to the rules, for they encourage mindfulness and circumspection in one's actions, qualities that carry over into the training of the mind.

Rules, however, are not the only way to express ethical norms, and the Buddha also made use of principles and models in teaching the virtues he wanted his following to develop. The rules thus function in a wider context than simple legality, and work together with the principles and models formulated by the Buddha to provide a complete training in behavior, with each side making up for the weaknesses of the other.

Principles and models serve as personal, subjective standards, and tend to be loosely defined. Their interpretation and application are left to the judgment of the individual. Thus they are difficult to enforce when an individual has blatantly overstepped the

bounds of proper behavior.

Rules serve as more objective standards, and thus are more enforceable. To work, they must be precisely defined in a way acceptable to the Community at large. This precision, though, accounts for their weakness in general as universal guides to behavior. To begin with, a clear, practical line must be drawn between black and white, i.e., between what is and is not an infraction of the rule. In some cases, it is difficult to find a practical break off point that corresponds exactly to one's intuitive sense of what is right and wrong, so it is sometimes necessary to include the areas of gray either with the black or the white.

Secondly, the more precisely a rule is defined to suit a particular time and place, the less well it may fit other times and places. This is where principles and models come in: They indicate the spirit of the rules and aid in applying them to differing contexts.

Thus as you look at the rules and contemplate them, you should keep in mind that they function in a larger context: the teachings and practice of the Dhamma as a whole. The Buddha's own name for the religion he founded was Dhamma-Vinaya, so remember that neither half was meant to function without the other.

Origin of the Rules

The Buddha did not set out a code of rules all at once. Instead, he formulated rules one by one, in response to particular incidents. The Canon reports these incidents in each case, and often a knowledge of these "origin stories" can help in understanding the reasons behind the rules. For instance, the origin story to the rule forbidding lustful conduct between monks and women shows that the Buddha did not view women as somehow inferior or unclean. Rather, the rule comes from an incident where a monk was fondling the wife of a Brahman who had come to visit his hut, and the Buddha wanted women to feel safe in the knowledge that when visiting monasteries they would not be in danger of being molested.

Some of the stories are classics of Buddhist literature, and show a dry, understated sense of humor together with a perceptive insight into human foibles. The element of humor here is very important, for without it there can be no intelligent set of rules to govern human behavior.

As time passed, and the number of rules grew, some of the Buddha's followers, headed by Ven. Upali, gathered the major rules into a set code — the Patimokkha — that eventually contained 227 rules. The minor rules, which came to number several hundred, they gathered into chapters loosely organized according to topic, called Khandhakas.

The Patimokkha as we now have it is embedded in a text called the Sutta Vibhanga. This presents each rule, preceded by its origin story, and followed by what permutations, if any, it went through before reaching its final form. The rule is then analyzed into its

component elements, to show how the factors of effort, object, perception, intention and result do or do not mitigate the penalty assigned by the rule. The discussion then concludes with a list of extenuating circumstances for which there is no offense in breaking the rule.

Penalties

The system of penalties the Buddha worked out for the rules is based on two principles. The first is that the training aims primarily at the development of the mind. Thus the factors of intention and perception often determine whether or not a particular action is an infringement of a rule. For instance, killing an animal accidentally is, in terms of the mind of the agent, very different from killing it purposefully, and does not count as an infringement of the rule against killing.

There are a few rules where the factors of intention and perception make no difference at all — such as in the rule forbidding a monk to drink alcohol — but they almost always deal with situations where one would be expected to be mindful and perceptive enough to know what's going on, and so these rules too help in the training of the mind.

In any event, the system of analyzing each offense into the factors of effort, object, perception, intention and result shows how adherence to the rules leads directly to the development of concentration and discernment. If a monk is careful to view his actions in terms of these factors, he is developing mindfulness, an analytical approach to events in the present, and persistence. These are the first three factors for Awakening, and form the basis for the remaining four: rapture, serenity, concentration and equanimity.

The second principle used in determining penalties is based on the Buddha's observation to Ananda, one of his chief disciples, that friendship and companionship with the good is the whole of the religious life. Anyone who approaches the Dhamma seriously should be wise enough to realize that without the opportunity of associating and learning from people who are experienced on the path, it is well nigh impossible to make any progress on one's own. The monks are thus expected to value their good standing vis a vis the well-behaved members of their group, and so the system of punishments worked out by the Buddha revolves entirely around affecting the offender's status within the Community.

The Patimokkha classifies its rules into seven levels:

pārājika, defeat;
saṅghādisesa, entailing Communal meetings;
nissaggiya pācittiya, entailing forfeiture and confession;
pācittiya, entailing confession;
pāṭidesanīya, entailing acknowledgement;
sekhiya, trainings; and
adhikaraṇa samatha, the settlement of issues.

If a monk breaks one of the four most serious rules — the pārājikas (Pr) — he is

expelled from the Community for life. If he breaks one of the next most serious classes of the rules — the saṅghādisesas (Sg) — he is put on probation for six days, during which time he is stripped of his seniority, is not trusted to go anywhere unaccompanied by four other monks of regular standing, and daily has to confess his offense to every monk who lives in or happens to visit the monastery. At the end of his probation, twenty monks have to be convened to reinstate him to his original status.

The next three levels of rules — nissaggiya pācittiya (NP), pācittiya (Pc), and pāṭidesanīya (Pd) — entail simple confession to a fellow monk, although the NP rules involved an article that has to be forfeited — in most cases temporarily, although in a few cases the object has to be forfeited for good, in which case the offender has to confess his offense to the entire Community.

If a monk commits an offense and refuses to undergo the penalty, the Community may decide how seriously they take the matter. Since there is no monks' police beyond the individual's conscience, it may often happen that no one else knows of the offense to begin with, and nothing is done. If however it becomes common knowledge, and the Community regards it as a serious matter, they should talk privately with the monk to help him see the error of his ways. If he is recalcitrant, they may strip him temporarily of his status, either by censuring him, stripping him of his seniority, driving him from the Community, or suspending him from the Order of monks as a whole. If the offender sees the error of his ways and reforms his behavior accordingly, the Community may return him to his former status.

Now of course there may be some hardened souls among the monks who are unfazed by punishments of this sort, but we should note that the Buddha saw no use for physical coercion in enforcing his rules. If a monk had to be physically forced into abiding by the training, his heart wouldn't be in it, and there is no way that he could benefit from it. Such monks the Buddha considered beyond the pale, although he allowed them to stay on in the Community in hopes that eventually their conscience would get the better of them. In the meantime, the law of karma would guarantee that in the long run, they would not be getting away with anything at all.

The final two levels of rules in the Patimokkha do not give a particular penalty. The sekhiya (Sk) rules — dealing primarily with etiquette — simply state that one should work at following them. The Sutta Vibhanga explains that if one oversteps them out of disrespect, one should confess the fact. The adhikaraṇa samatha (As) rules are not so much rules as they are principles to follow in dealing with issues that arise in the Community. If monks try to settle an issue without following these principles, their decision is invalid, and they must confess their wrongdoing to other monks who took no part in the decision.

Rule summaries

With this background, we may now look at the content of the rules. What follows is a list summarizing the basic meanings of the rules, organized into five major categories: dealing with Right Speech, Right Action, Right Livelihood, Communal harmony and the

etiquette of a contemplative. The first three categories — the factors of the Noble Eightfold Path that make up the training in heightened virtue — are especially useful for showing how the rules relate to the Buddhist path as a whole.

These five categories are not sharply distinct types. Instead, they are more like the colors in the band of light thrown off by a prism — discernably different, but shading into one another with no sharp dividing lines. Right Speech, for instance, often shades into Communal harmony, just as Right Livelihood shades into personal etiquette. Thus the placement of a particular rule in one category rather than another has been a somewhat arbitrary process. There are a few cases — such as Pācittiyas 46 & 84 — where the reason for placing the rule in a particular category will become clear only after reading the detailed discussions in BMC.

Each rule is followed by a code giving the rule's number in its section of the Patimokkha.

If you count the number of rules in the list, you will see that they do not quite equal 227. This is because there are a couple of cases where I have condensed two or three Sekhiya rules into one summary.

Right Speech

MN 117 defines wrong speech as lying, divisive speech, abusive speech, and idle chatter.

Lying

Making an unfounded charge to a bhikkhu that he has committed a pārājika offense, in hopes of having him disrobed, is a saṅghādisesa offense. (Sg 8)

Distorting the evidence while accusing a bhikkhu of having committed a pārājika offense, in hopes of having him disrobed, is a saṅghādisesa offense. (Sg 9)

The intentional effort to misrepresent the truth to another individual is a pācittiya offense. (Pc 1)

Making an unfounded charge to a bhikkhu — or getting someone else to make the charge to him — that he is guilty of a saṅghādisesa offense is a pācittiya offense. (Pc 76)

Divisive speech

Telling a bhikkhu about insulting remarks made by another bhikkhu — in hopes of winning favor or causing a rift — is a pācittiya offense. (Pc 3)

Abusive speech

An insult made with malicious intent to another bhikkhu is a pācittiya offense. (Pc 2)

Idle chatter

Visiting lay families — without having informed an available bhikkhu — before or after a meal to which one has been invited is a pācittiya offense except during the robe season or any time one is making a robe. (Pc 46)

Entering a village, town, or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu — unless there is an emergency — is a pācittiya offense. (Pc 85)

Right Action

MN 117 defines wrong action as killing living beings, taking what is not given, and engaging in sexual misconduct.

Killing

Intentionally bringing about the death of a human being, even if it is still a fetus — whether by killing the person, arranging for an assassin to kill the person, inciting the person to die, or describing the advantages of death — is a pārājika offense. (Pr 3)

Pouring water that one knows to contain living beings — or having it poured — on grass or clay is a pācittiya offense. Pouring anything that would kill the beings into such water — or having it poured — is also a pācittiya offense. (Pc 20)

Deliberately killing an animal — or having it killed — is a pācittiya offense. (Pc 61)

Using water, or getting others to use it, knowing that it contains living beings that will die from that use, is a pācittiya offense. (Pc 62)

Taking what is not given

The theft of anything worth 1/24 ounce troy of gold or more is a pārājika offense. (Pr 2)

Having given another bhikkhu a robe on a condition and then — angry and displeased — snatching it back or having it snatched back is a nissaggiya pācittiya offense. (NP 25)

Making use of cloth or a bowl stored under shared ownership — unless the shared ownership has been rescinded or one is taking the item on trust — is a pācittiya offense. (Pc 59)

Sexual misconduct

Voluntary sexual intercourse — genital, anal, or oral — with a human being, non-human being, or common animal is a pārājika offense. (Pr 1)

Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen — except during a dream — is a saṅghādisesa offense. (Sg 1)

Lustful bodily contact with a woman whom one perceives to be a woman is a saṅghādisesa offense. (Sg 2)

Making a lustful remark to a woman about her genitals, anus or about performing sexual intercourse is a saṅghādisesa offense. (Sg 3)

Telling a woman that having sexual intercourse with a bhikkhu would be beneficial is a saṅghādisesa offense. (Sg 4)

Getting an unrelated bhikkhunī to wash, dye, or beat a robe that has been used at least once is a nissaggiya pācittiya offense. (NP 4)

Getting an unrelated bhikkhunī to wash, dye, or card wool that has not been made into cloth or yarn is a nissaggiya pācittiya offense. (NP 17)

Lying down at the same time in the same lodging with a woman is a pācittiya offense. (Pc 6)

Teaching more than six sentences of Dhamma to a woman, except in response to a question, is a pācittiya offense unless a knowledgeable man is present. (Pc 7)

Exhorting a bhikkhunī about the eight vows of respect — except when one has been authorized to do so by the Community or asked a question by a bhikkhunī — is a pācittiya offense. (Pc 21)

Exhorting a bhikkhunī on any topic at all after sunset — except when she requests it — is a pācittiya offense. (Pc 22)

Going to the bhikkhunīs' quarters and exhorting a bhikkhunī about the eight vows of respect — except when she is ill or has requested the instruction — is a pācittiya offense. (Pc 23)

Giving robe-cloth to an unrelated bhikkhunī without receiving anything in exchange is a pācittiya offense. (Pc 25)

Sewing a robe — or having it sewn — for an unrelated bhikkhunī is a pācittiya offense. (Pc 26)

Traveling by arrangement with a bhikkhunī from one village to another — except when the road is risky or there are other dangers — is a pācittiya offense. (Pc 27)

Traveling by arrangement with a bhikkhunī upriver or downriver in the same boat — except when crossing a river — is a pācittiya offense. (Pc 28)

When aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded but private place is a pācittiya offense. (Pc 30)

When aiming at privacy, sitting or lying down with a woman or women in a private, secluded place with no other man present is a pācittiya offense. (Pc 44)

When aiming at privacy, sitting or lying down alone with a woman in an unsecluded but private place is a pācittiya offense. (Pc 45)

Traveling by arrangement with a woman from one village to another is a pācittiya offense. (Pc 67)

Right Livelihood

MN 117 defines wrong livelihood as scheming, persuading, hinting, belittling, and pursuing gain with gain.

General

Deliberately lying to another person that one has attained a superior human state is a pārājika offense. (Pr 4)

Acting as a go-between to arrange a marriage, an affair, or a date between a man and a woman not married to each other is a saṅghādisesa offense. (Sg 5)

Engaging in trade with anyone except one's co-religionists is a nissaggiya pācittiya offense. (NP 20)

Persuading a donor to give a gift to oneself, knowing that he or she had planned to give it to a Community, is a nissaggiya pācittiya offense. (NP 30)

Telling an unordained person of one's actual superior human attainments is a pācittiya offense. (Pc 8)

Persuading a donor to give to another individual a gift that he or she had planned to give to a Community — when one knows that it was intended for the Community — is a pācittiya offense (Pc 82)

Robes

Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under shared ownership — except when the robe-season or kathina privileges are in effect — is a nissaggiya pācittiya offense. (NP 1)

Being in a separate zone from any of one's three robes at dawn — except when one's kathina privileges are in effect or one has received formal authorization from the Community — is a nissaggiya pācittiya offense. (NP 2)

Keeping out-of-season robe-cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more — except when the robe-season and kathina privileges are in effect — is a nissaggiya pācittiya offense. (NP 3)

Accepting robe-cloth from an unrelated bhikkhunī without giving her anything in exchange is a nissaggiya pācittiya offense. (NP 5)

Asking for and receiving robe-cloth from an unrelated lay person, except when one's robes have been snatched away or destroyed, is a nissaggiya pācittiya offense. (NP 6)

Asking for and receiving excess robe-cloth from unrelated lay people when one's robes have been snatched away or destroyed is a nissaggiya pācittiya offense. (NP 7)

When a lay person who is not a relative is planning to get a robe for one but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would improve it is a nissaggiya pācittiya offense. (NP 8)

When two or more lay people who are not one's relatives are planning to get separate robes for one but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe — out of a desire for something fine — is a nissaggiya pācittiya offense. (NP 9)

Making a felt blanket/rug with silk mixed in it for one's own use — or having it made — is a nissaggiya pācittiya offense. (NP 11)

Making a felt blanket/rug entirely of black wool for one's own use — or having it made — is a nissaggiya pācittiya offense. (NP 12)

Making a felt blanket/rug that is more than one-half black wool for one's own use — or having it made — is a nissaggiya pācittiya offense. (NP 13)

Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use — or having it made — less than six years after one's last one was made is a nissaggiya pācittiya offense. (NP 14)

Making a felt sitting rug for one's own use — or having it made — without incorporating a one-span piece of old felt is a nissaggiya pācittiya offense. (NP 15)

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya pācittiya offense. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya pācittiya offense. (NP 24)

Taking thread that one has asked for improperly and getting weavers to weave cloth from it — when they are unrelated and have not made a previous offer to weave — is a nissaggiya pācittiya offense. (NP 26)

When donors who are not relatives — and have not invited one to ask — have arranged for weavers to weave robe-cloth intended for one: Receiving the cloth after getting the

weavers to improve it is a nissaggiya pācittiya offense. (NP 27)

Keeping robe-cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the Rains-residence is a nissaggiya pācittiya offense. (NP 28)

When one is living in a dangerous wilderness abode during the month after the Rains-residence and has left one of one's robes in the village where one normally goes for alms: Being away from the abode and the village for more than six nights at a stretch — except when authorized by the Community — is a nissaggiya pācittiya offense. (NP 29)

Wearing an unmarked robe is a pācittiya offense. (Pc 58)

Acquiring an overly large sitting cloth after making it — or having it made — for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 89)

Acquiring an overly large skin-eruption covering cloth after making it — or having it made — for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 90)

Acquiring an overly large rains-bathing cloth after making it — or having it made — for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 91)

Acquiring an overly large robe after making it — or having it made — for one's own use is a pācittiya offense requiring that one cut the robe down to size before confessing the offense. (Pc 92)

Food

Eating any of the five staple foods that a lay person has offered as the result of a bhikkhunī's prompting — unless the lay person was already planning to offer the food before her prompting — is a pācittiya offense. (Pc 29)

Eating food obtained from the same public alms center two days running — without leaving in the interim — unless one is too ill to leave the center, is a pācittiya offense. (Pc 31)

Eating a meal to which four or more individual bhikkhus have been specifically invited — except on special occasions — is a pācittiya offense. (Pc 32)

Eating a meal before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is a pācittiya offense except when one is ill or during the time of giving cloth or making robes. (Pc 33)

Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or as provisions for a journey is a pācittiya offense. (Pc 34)

Eating staple or non-staple food that is not left-over, after having earlier in the day finished a meal during which one turned down an offer to eat further staple food, is a pācittiya offense. (Pc 35)

Eating staple or non-staple food in the period from noon till the next dawn is a pācittiya offense. (Pc 37)

Eating food that a bhikkhu — oneself or another — formally received on a previous day is a pācittiya offense. (Pc 38)

Eating finer staple foods, after having asked for them for one's own sake — except when ill — is a pācittiya offense. (Pc 39)

Eating food that has not been formally given is a pācittiya offense. (Pc 40)

Eating staple or non-staple food, after having accepted it from the hand of an unrelated bhikkhunī in a village area, is a pāṭidesanīya offense. (Pd 1)

Eating staple food accepted at a meal to which one has been invited and where a bhikkhunī has given directions, based on favoritism, as to which bhikkhu should get which food, and none of the bhikkhus have dismissed her, is a pāṭidesanīya offense. (Pd 2)

Eating staple or non-staple food, after accepting it — when one is neither ill nor invited — at the home of a family formally designated as "in training," is a pāṭidesanīya offense. (Pd 3)

Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness abode when one is not ill is a pāṭidesanīya offense. (Pd 4)

Lodgings

Building a plastered hut — or having it built — without a sponsor, destined for one's own use, without having obtained the Community's approval, is a saṅghādisesa offense.

Building a plastered hut — or having it built — without a sponsor, destined for one's own use, exceeding the standard measurements, is also a saṅghādisesa offense. (Sg 6)

Building a hut with a sponsor — or having it built — destined for one's own use, without having obtained the Community's approval, is a saṅghādisesa offense. (Sg 7)

When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster. To exceed this is a pācittiya offense. (Pc 19)

Acquiring a bed or bench with legs longer than eight sugata fingerbreadths after making it — or having it made — for one's own use is a pācittiya offense requiring that one cut the legs down before confessing the offense. (Pc 87)

Acquiring a bed or bench stuffed with cotton down after making it — or having it made — for one's own use is a pācittiya offense requiring that one remove the stuffing before confessing the offense. (Pc 88)

Medicine

Keeping any of the five tonics — ghee, fresh butter, oil, honey, or sugar/molasses — for more than seven days, unless one determines to use them only externally, is a nissaggiya pācittiya offense. (NP 23)

When a supporter has made an offer to supply medicines to the Community: Asking him/her for medicine outside of the terms of the offer when one is not ill is a pācittiya offense. (Pc 47)

Money

When a fund for one's individual use has been set up with a steward, obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is a nissaggiya pācittiya offense. (NP 10)

Accepting gold or money, having someone else accept it, or consenting to its being placed down as a gift for oneself, is a nissaggiya pācittiya offense. (NP 18)

Obtaining gold or money through trade is a nissaggiya pācittiya offense. (NP 19)

Bowls and other requisites

Carrying wool that has not been made into cloth or yarn for more than three leagues is a nissaggiya pācittiya offense. (NP 16)

Keeping an alms bowl for more than ten days without determining it for use or placing it under shared ownership is a nissaggiya pācittiya offense. (NP 21)

Asking for and receiving a new alms bowl when one's current bowl is not beyond repair is a nissaggiya pācittiya offense. (NP 22)

Acquiring a needle box made of bone, ivory, or horn after making it — or having it made — for one's own use is a pācittiya offense requiring that one break the box before confessing the offense. (Pc 86)

Communal Harmony

To persist — after the third announcement of a formal rebuke in the Community — in trying to form a schismatic group or in taking up a position that can lead to schism is a

saṅghādisesa offense. (Sg 10)

To persist — after the third announcement of a formal rebuke in the Community — in supporting a potential schismatic is a saṅghādisesa offense. (Sg 11)

To persist — after the third announcement of a formal rebuke in the Community — in being difficult to admonish is a saṅghādisesa offense. (Sg 12)

To persist — after the third announcement of a formal rebuke in the Community — in criticizing a banishment transaction performed against oneself is a saṅghādisesa offense. (Sg 13)

When a trustworthy female lay follower accuses a bhikkhu of having committed a pārājika, saṅghādisesa, or pācittiya offense while sitting alone with a woman in a private, secluded place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to having done. (Ay 1)

When a trustworthy female lay follower accuses a bhikkhu of having committed a saṅghādisesa or pācittiya offense while sitting alone with a woman in an unsecluded but private place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to having done. (Ay 2)

Telling an unordained person of another bhikkhu's serious offense — unless one is authorized by the Community to do so — is a pācittiya offense. (Pc 9)

Persistently replying evasively or keeping silent in order to conceal one's own offenses when being questioned in a meeting of the Community — after a formal charge of evasive speech or being frustrating has been brought against one — is a pācittiya offense. (Pc 12)

If a Community official is innocent of bias: Criticizing him within earshot of another bhikkhu is a pācittiya offense. (Pc 13)

When one has set a bed, bench, mattress, or stool belonging to the Community out in the open: Leaving its immediate vicinity without putting it away, arranging to have it put away, or taking leave is a pācittiya offense. (Pc 14)

When one has spread bedding out in a dwelling belonging to the Community: Departing from the monastery without putting it away, arranging to have it put away, or taking leave is a pācittiya offense. (Pc 15)

Intruding on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a pācittiya offense. (Pc 16)

Causing a bhikkhu to be evicted from a dwelling belonging to the Community — when one's primary impulse is anger — is a pācittiya offense. (Pc 17)

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a pācittiya offense. (Pc 18)

Saying that a properly authorized bhikkhu exhorts the bhikkhunīs for the sake of worldly gain — when in fact that is not the case — is a pācittiya offense. (Pc 24)

Deliberately tricking another bhikkhu into breaking Pācittiya 35, in hopes of finding fault with him, is a pācittiya offense. (Pc 36)

Speaking or acting disrespectfully after having been admonished by another bhikkhu for a breach of the training rules is a pācittiya offense. (Pc 54)

Agitating to re-open an issue, knowing that it was properly dealt with, is a pācittiya offense. (Pc 63)

Not informing another bhikkhu of a serious offense that one knows a third bhikkhu has committed — out of a desire to protect the third bhikkhu either from having to undergo the penalty or from the jeering remarks of other bhikkhus — is a pācittiya offense. (Pc 64)

Acting as the preceptor in the full Acceptance (ordination) of a person one knows to be less than 20 years old is a pācittiya offense. (Pc 65)

Refusing — after the third announcement of a formal rebuke in a meeting of the Community — to relinquish the evil view that there is nothing wrong in intentionally transgressing the Buddha's ordinances is a pācittiya offense. (Pc 68)

Communing, affiliating, or lying down under the same roof with a bhikkhu who has been suspended and not been restored — knowing that such is the case — is a pācittiya offense. (Pc 69)

Befriending, receiving services from, communing, or lying down under the same roof with an expelled novice — knowing that he has been expelled — is a pācittiya offense. (Pc 70)

When being admonished by another bhikkhu with regard to a training rule formulated in the Vinaya, saying something as a ploy to excuse oneself from training under the rule is a pācittiya offense. (Pc 71)

Criticizing the discipline in the presence of another bhikkhu, in hopes of making him skeptical about the discipline or its study, is a pācittiya offense. (Pc 72)

Using half-truths to deceive others into believing that one is ignorant of the rules in the Pāṭimokkha — after one has already heard the Pāṭimokkha in full three times, and a transaction exposing one's deceit has been brought against one — is a pācittiya offense. (Pc 73)

Giving a blow to another bhikkhu when impelled by anger — except in self-defense — is a pācittiya offense. (Pc 74)

Making a threatening gesture against another bhikkhu when impelled by anger — except in self-defense — is a pācittiya offense. (Pc 75)

Intentionally provoking anxiety in another bhikkhu that he may have broken a rule, when one has no other purpose in mind, is a pācittiya offense. (Pc 77)

Eavesdropping on bhikkhus involved in an argument over an issue — with the intention of using what they say against them — is a pācittiya offense. (Pc 78)

Complaining about a Community transaction to which one gave one's consent — if one perceives the transaction as having been carried out in accordance with the rule — is a pācittiya offense. (Pc 79)

Getting up and leaving a meeting of the Community in the midst of a valid transaction that one knows to be valid — without having first given one's consent to the transaction and with the intention of invalidating it — is a pācittiya offense. (Pc 80)

After participating in a Community transaction giving robe-cloth to a Community official: Complaining that the Community acted out of favoritism is a pācittiya offense. (Pc 81)

When the Community is dealing formally with an issue, the full Community must be present, as must all the individuals involved in the issue; the proceedings must follow the patterns set out in the Dhamma and Vinaya. (As 1)

If the Community unanimously believes that a bhikkhu is innocent of a charge made against him, they may issue a transaction declaring him innocent on the basis of his memory of the events. (As 2)

If the Community unanimously believes that a bhikkhu was insane while committing offenses against the rules, they may issue a transaction absolving him of any responsibility for the offenses. (As 3)

If a bhikkhu commits an offense, he should willingly undergo the appropriate penalty in line with what he actually did and the actual seriousness of the offense. (As 4)

If an important dispute cannot be settled by a unanimous decision, it should be submitted to a vote. The opinion of the majority, if in accord with the Dhamma and

Vinaya, is then considered decisive. (As 5)

If a bhikkhu admits to an offense only after being interrogated in a formal meeting, the Community should carry out a further-punishment transaction against him, rescinding it only when he has mended his ways. (As 6)

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the sorting out of the penalties would only prolong the dispute, the Community as a whole may make a blanket confession of its light offenses. (As 7)

The Etiquette of a Contemplative

Training a novice or lay person to recite passages of Dhamma by rote is a pācittiya offense. (Pc 4)

Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is a pācittiya offense. (Pc 5)

Digging soil or commanding that it be dug is a pācittiya offense. (Pc 10)

Intentionally cutting, burning, or killing a living plant is a pācittiya offense. (Pc 11)

Handing food or medicine to a person ordained in another religion is a pācittiya offense. (Pc 41)

Sending another bhikkhu away so that he won't witness any misconduct one is planning to indulge in is a pācittiya offense. (Pc 42)

To sit down intruding on a man and a woman in their private quarters — when one or both are sexually aroused, and when another bhikkhu is not present — is a pācittiya offense. (Pc 43)

Watching a field army — or similar large military force — on active duty, unless there is a suitable reason, is a pācittiya offense. (Pc 48)

Staying more than three consecutive nights with an army on active duty — even when one has a suitable reason to be there — is a pācittiya offense. (Pc 49)

Going to a battlefield, a roll call, an array of the troops in battle formation, or to see a review of the battle units while one is staying with an army is a pācittiya offense. (Pc 50)

Taking an intoxicant is a pācittiya offense regardless of whether one is aware that it is an intoxicant. (Pc 51)

Tickling another bhikkhu is a pācittiya offense. (Pc 52)

Jumping and swimming in the water for fun is a pācittiya offense. (Pc 53)

Attempting to frighten another bhikkhu is a pācittiya offense. (Pc 55)

Lighting a fire to warm oneself — or having it lit — when one does not need the warmth for one's health is a pācittiya offense. (Pc 56)

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a pācittiya offense. (Pc 57)

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case, or belt — or having it hidden — either as a joke or with the purpose of annoying him, is a pācittiya offense. (Pc 60)

Traveling by arrangement with a group of thieves from one village to another — knowing that they are thieves — is a pācittiya offense. (Pc 66)

Entering a king's sleeping chamber unannounced, when both the king and queen are in the chamber, is a pācittiya offense. (Pc 83)

Picking up a valuable, or having it picked up, with the intention of putting it in safe keeping for the owner — except when one finds it in a monastery or in a dwelling one is visiting — is a pācittiya offense. (Pc 84)

A bhikkhu should wear his upper and lower robes even all around. (Sk 1 & 2)

Etiquette in inhabited areas

When going or sitting in inhabited areas, a bhikkhu should:

wear his robes so that they hang down evenly, covering his chest, knees, wrists, and everything in between.

refrain from playing with his hands or feet.

keep his gaze lowered except when it is necessary to look up.

refrain from hitching up his robe so that it exposes the side of his body.

refrain from laughing loudly or speaking loudly.

refrain from swinging his body, arms or head.

refrain from putting his arms akimbo.

refrain from covering his head unless the weather is unbearably cold or hot.

refrain from walking on tiptoe or just on his heels.

refrain from sitting with his knees held up, either by hugging them or by surrounding them with a strip of cloth. (Sk 3-26)

Receiving and eating almsfood

When receiving alms, a bhikkhu should:

be mindful to receive them appreciatively.

focus his attention on the alms bowl.

take bean curry only in proper proportion to the rice.

accept no more food than will fill the bowl level to the bottom edge of the top rim. (Sk 27-30)

When eating, a bhikkhu should:

be mindful to eat his food appreciatively.

focus his attention on the bowl.

eat his food methodically, from one side of the bowl to the other.

eat bean curry only in proper proportion to the rice.

refrain from taking food from the middle of the heap in his bowl.

refrain from hiding his substantial food with rice, out of a hope of getting more.

refrain from looking at another bhikkhu's bowl intent on finding fault with him for not sharing his food.

refrain from making extra-large mouthfuls.

eat his rice in rounded mouthfuls.

refrain from opening his mouth until he has brought food to it.

refrain from putting his whole hand in his mouth.

refrain from speaking when there is so much food in his mouth that it affects his pronunciation.

refrain from lifting a large handful of food from his bowl and breaking off mouthfuls with the other hand.

refrain from nibbling bit by bit at his mouthfuls of food.

refrain from stuffing out his cheeks.

refrain from shaking food off his hands or scattering rice about.

refrain from sticking out his tongue or smacking his lips.

refrain from making a slurping noise.

refrain from licking his hands, his bowl or his lips.

refrain from accepting a water vessel with a hand soiled by food.

refrain from throwing away — in an inhabited area — bowl-rinsing water that has grains of rice in it. (Sk 31-36, 38-56)

Teaching Dhamma

When his listener is not ill, a bhikkhu should not teach Dhamma if the listener:

has an umbrella in his/her hand.

has a staff in his/her hand.

has a knife in his/her hand.

has a weapon in his/her hand.

is wearing shoes, boots or sandals.

is sitting in a vehicle when the bhikkhu is in a lower vehicle or not in a vehicle at all.

is lying down when the bhikkhu is sitting or standing.

is sitting holding his/her knees.

is wearing a hat or a turban, or has covered his/her head with a scarf or shawl.

is sitting on a seat while the bhikkhu is sitting on the ground.

is sitting on a high seat while the bhikkhu is sitting on a lower seat.

is sitting while the bhikkhu is standing.

is walking ahead of the bhikkhu.

is walking on a path while the bhikkhu is walking beside the path. (Sk 57-72)

Urinating, defecating & spitting

Unless he is ill, a bhikkhu should not urinate or defecate while standing. (Sk 73)

Unless he is ill, a bhikkhu should not urinate, defecate or spit on living crops or in water that is fit for bathing or drinking. (Sk 74-75)

Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunīs'

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Vinaya Pitaka Suttavibhanga](#)

Bhikkhu Pāṭimokkha
The Bhikkhus' Code of Discipline
translated from the Pali by
Thanissaro Bhikkhu

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Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunīs'

Contents

Pārājika — Rules entailing expulsion from the Sangha (Defeat)

Saṅghādisesa — Rules entailing an initial and subsequent meeting of the Sangha

Aniyata — Indefinite rules

Nissaggiya Pācittiya — Rules entailing forfeiture and confession

Part One: The Robe-cloth Chapter

Part Two: The Silk Chapter

Part Three: The Bowl Chapter

Pācittiya — Rules entailing confession

Part One: The Lie Chapter

Part Two: The Living Plant Chapter

Part Three: The Exhortation Chapter

Part Four: The Food Chapter

Part Five: The Naked Ascetic Chapter

Part Six: The Alcoholic Drink Chapter

Part Seven: The Animal Chapter

Part Eight: The In-accordance-with-the-Rule Chapter

Part Nine: The Treasure Chapter

Pāṭidesanīya — Rules entailing acknowledgement

Sekhiya — Rules of training

Part One: The 26 Dealing with Proper Behavior

Part Two: The 30 Dealing with Food

Part Three: The 16 Dealing with Teaching Dhamma

Part Four: The 3 Miscellaneous Rules

Adhikaraṇa-Samatha — Rules for settling disputes

Pārājika: Rules entailing expulsion from the Sangha (Defeat)

1. Should any bhikkhu — participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness — engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

2. Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness — just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief" — a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying,): "My

good man, what use is this evil, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4. Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he — being remorseful and desirous of purification — might say, "Friends, not knowing, I said I know; not seeing, I said I see — vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in affiliation.

Saṅghādisesa: Rules entailing an initial and subsequent meeting of the Sangha

1. Intentional emission of semen, except while dreaming, entails initial and subsequent meetings of the Community.

2. Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

3. Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4. Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the foremost ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" — alluding to sexual intercourse — it entails initial and subsequent meetings of the Community.

5. Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison — it entails initial and subsequent meetings of the Community.

6. When a bhikkhu is having a hut built from (gains acquired by) his own begging — having no sponsor and destined for himself — he is to have it built to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceeded, it entails initial and subsequent meetings of the Community.

7. When a bhikkhu is having a large dwelling built — having a sponsor and destined for

himself — he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Should any bhikkhu — corrupt, aversive, disgruntled — charge a bhikkhu with an unfounded case entailing defeat, (thinking), "Perhaps I may bring about his fall from this celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

9. Should any bhikkhu — corrupt, aversive, disgruntled — using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case entailing defeat, (thinking), "Perhaps I may bring about his fall from this celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

10. Should any bhikkhu agitate for a schism in a united Community, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: "Do not, venerable sir, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

11. Should bhikkhus — one, two, or three — who are followers and partisans of that bhikkhu, say, "Do not, venerable sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma. He is an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," the bhikkhus are to admonish them thus: "Do not say that, venerable sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, venerable sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhus, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke them up to three times for the sake of relinquishing that. If while being rebuked up to three times they relinquish that, that is good. If they do not relinquish (that), it entails initial and subsequent meetings of the Community.

12. In case a bhikkhu is by nature difficult to admonish — who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Pāṭimokkha) recitation, makes himself unadmonishable, (saying,) "Do not, venerable ones, say anything to me, good or bad; and I won't say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me" — the bhikkhus are to admonish him thus: "Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

13. In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct — whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about — the bhikkhus are to admonish him thus: "You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, "The bhikkhus are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others," the bhikkhus are to admonish him thus: "Do not say that, venerable sir. The bhikkhus are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

Aniyata: Indefinite rules

1. Should any bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases — entailing defeat, communal meetings, or confession — then the bhikkhu, acknowledging

having sat (there), may be dealt with in line with any of the three cases — entailing defeat, communal meetings, or confession — or he may be dealt with for whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2. In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases — entailing communal meetings or confession — then the bhikkhu, acknowledging having sat (there), may be dealt with in line with either of the two cases — entailing communal meetings or confession — or he is to be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

Nissaggiya Pācittiya: Rules entailing forfeiture and confession

Part One: The Robe-cloth Chapter

1. When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended), he is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended): If he dwells apart from (any of) his three robes even for one night — unless authorized by the bhikkhus — it is to be forfeited and confessed.

3. When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended): Should out-of-season robe-cloth accrue to him, he may accept it if he so desires. Having accepted it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most when he has an expectation for filling the lack. If he should keep it beyond that, even when he has an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhunī unrelated to him, it is to be forfeited and confessed.

5. Should any bhikkhu accept robe-cloth from the hand of a bhikkhunī unrelated to him — except in exchange — it is to be forfeited and confessed.

6. Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been snatched away or destroyed. This is the proper occasion here.

7. If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and a lower robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder unrelated (to the bhikkhu) prepares a robe fund for the sake of a bhikkhu, thinking, "Having purchased a robe with this robe fund, I will clothe the bhikkhu named so-and-so with a robe": If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund" — out of a desire for something fine — it is to be forfeited and confessed.

9. In case two householders — men or women — unrelated (to the bhikkhu) prepare separate robe funds for the sake of a bhikkhu, thinking, "Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhu named so-and-so with robes": If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)" — out of a desire for something fine — it is to be forfeited and confessed.

10. In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a bhikkhu via a messenger, (saying,) "Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe": If the messenger, approaching the bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the bhikkhu, "Does the venerable one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward — either a monastery attendant or a lay follower — (saying,) "That, my friend, is the bhikkhus' steward."

If the messenger, having instructed the steward and going to the bhikkhu, should say, "I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will clothe you with a robe in season," then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If he should not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for the purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Part Two: The Silk Chapter

11. Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a bhikkhu is having a new felt (blanket/rug) made, two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a bhikkhu has had a new felt (blanket/rug) made, he is to keep it for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then — unless he has been authorized by the bhikkhus — it is to be forfeited and confessed.

15. When a bhikkhu is having a felt sitting rug made, a piece of old felt a sugata span [25 cm.] on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, a bhikkhu should have a new felt sitting rug made, it is to be forfeited and confessed.

16. Should wool accrue to a bhikkhu as he is going on a journey, he may accept it if he so desires. Having accepted it, he may carry it by hand — there being no one else to carry it — three leagues [48 km.=30 miles] at most. If he should carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any bhikkhu have wool washed, dyed, or carded by a bhikkhunī unrelated to him, it is to be forfeited and confessed.

18. Should any bhikkhu accept gold and silver, or have it accepted, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Should any bhikkhu engage in various types of trade, it (the article obtained) is to be forfeited and confessed.

Part Three: The Bowl Chapter

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Should any bhikkhu with an alms bowl having fewer than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) "This, bhikkhu, is your bowl. It is to be kept until broken." This is the proper course here.

23. There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Should any bhikkhu — having himself given robe-cloth to (another) bhikkhu and then being angered and displeased — snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Should any bhikkhu, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.

27. In case a man or woman householder unrelated (to the bhikkhu) has robe-cloth woven by weavers for the sake of a bhikkhu, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is being woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something"; and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness lodgings that are considered dubious and risky. A bhikkhu living in such lodgings after having observed the Kattika full moon may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from

the robe, he may do so for six nights at most. If he should live apart from it beyond that — unless authorized by the bhikkhus — it is to be forfeited and confessed.

30. Should any bhikkhu knowingly divert to himself gains that had been allocated for a Community, they are to be forfeited and confessed.

Pācittiya: Rules entailing confession

Part One: The Lie Chapter

1. A deliberate lie is to be confessed.

2. An insult is to be confessed.

3. Divisive tale-bearing among bhikkhus is to be confessed.

4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.

5. Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or three consecutive nights, it is to be confessed.

6. Should any bhikkhu lie down together (in the same dwelling) with a woman, it is to be confessed.

7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.

8. Should any bhikkhu report (his own) superior human state to an unordained person, when it is factual, it is to be confessed.

9. Should any bhikkhu report (another) bhikkhu's serious offense to an unordained person — unless authorized by the bhikkhus — it is to be confessed.

10. Should any bhikkhu dig soil or have it dug, it is to be confessed.

Part Two: The Living Plant Chapter

11. The damaging of a living plant is to be confessed.

12. Evasive speech and causing frustration are to be confessed.

13. Criticizing or complaining (about a Community official) is to be confessed.

14. Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open — or have it set out — and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

15. Should any bhikkhu set out bedding in a dwelling belonging to the Community — or have it set out — and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

16. Should any bhikkhu knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking), "Whoever finds it confining will go away" — doing it for just that reason and no other — it is to be confessed.

17. Should any bhikkhu, angered and displeased, evict a bhikkhu from a dwelling belonging to the Community — or have him evicted — it is to be confessed.

18. Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

19. When a bhikkhu is having a large dwelling built, he may supervise two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he supervise more than that, even if standing where there are no crops to speak of, it is to be confessed.

20. Should any bhikkhu knowingly pour water containing living beings — or have it poured — on grass or on clay, it is to be confessed.

Part Three: The Exhortation Chapter

21. Should any bhikkhu, unauthorized, exhort the bhikkhunīs, it is to be confessed.

22. Should any bhikkhu, even if authorized, exhort the bhikkhunīs after sunset, it is to be confessed.

23. Should any bhikkhu, having gone to the bhikkhunīs' quarters, exhort the bhikkhunīs — except at the proper occasion — it is to be confessed. Here the proper occasion is this: A bhikkhunī is ill. This is the proper occasion here.

24. Should any bhikkhu say that the bhikkhus exhort the bhikkhunīs for the sake of worldly gain, it is to be confessed.

25. Should any bhikkhu give robe-cloth to a bhikkhunī unrelated to him, except in exchange, it is to be confessed.

26. Should any bhikkhu sew a robe or have it sewn for a bhikkhunī unrelated to him, it is to be confessed.

27. Should any bhikkhu, by arrangement, travel together with a bhikkhunī even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan and

is considered dubious and risky. This is the proper occasion here.

28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhunī going upstream or downstream — except to cross over to the other bank — it is to be confessed.

29. Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhunī, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30. Should any bhikkhu sit in private, alone with a bhikkhunī, it is to be confessed.

Part Four: The Food Chapter

31. A bhikkhu who is not ill may eat one meal at a public alms center. If he should eat more than that, it is to be confessed.

32. A group meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes. These are the proper occasions here.

34. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

35. Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not leftover, it is to be confessed.

36. Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food he has brought to a bhikkhu who has eaten and turned down an offer (of further food), saying, "Here, bhikkhu, chew or consume this" — when it has been eaten, it is to be confessed.

37. Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods: ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having requested finer staple foods such as these for his own sake, then consume them, it is to be confessed.

40. Should any bhikkhu take into his mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is to be confessed.

Part Five: The Naked Ascetic Chapter

41. Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any bhikkhu say to a bhikkhu, "Come, my friend, let's enter the village or town for alms," and then — whether or not he has had (food) given to him — dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone" — doing it for that reason and no other — it is to be confessed.

43. Should any bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44. Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper occasions, it is to be confessed. Here the proper occasions are these: a time of giving cloth, a time of making robes. These are the proper occasions here.

47. A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it beyond that — unless the invitation is renewed or is permanent — it is to be confessed.

48. Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

49. There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay beyond that, it is to be confessed.

50. If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

Part Six: The Alcoholic Drink Chapter

51. The drinking of alcohol or fermented liquor is to be confessed.

52. Tickling with the fingers is to be confessed.
53. The act of playing in the water is to be confessed.
54. Disrespect is to be confessed.
55. Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.
56. Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled — unless there is a suitable reason — it is to be confessed.
57. Should any bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper occasions here.
58. When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.
59. Should any bhikkhu, having himself placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhunī, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.
60. Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle box, or belt — or have it hidden — even as a joke, it is to be confessed.

Part Seven: The Animal Chapter

61. Should any bhikkhu intentionally deprive an animal of life, it is to be confessed.
62. Should any bhikkhu knowingly make use of water containing living, it is to be confessed.
63. Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.
64. Should any bhikkhu knowingly conceal (another) bhikkhu's serious offense, it is to be confessed.
65. Should any bhikkhu knowingly give full Acceptance (ordination) to an individual less than twenty years old, the individual is not accepted and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66. Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

68. Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhus are to admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it is to be confessed.

69. Should any bhikkhu knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhus are to admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus are to admonish him thus: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get — that of sharing dwellings two or three nights with the bhikkhus. Away with you! Get lost!"

Should any bhikkhu knowingly befriend, receive services from, commune with, or lie down in the same dwelling with a novice thus expelled, it is to be confessed.

Part Eight: The In-accordance-with-the-Rule Chapter

71. Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, competent and learned in the discipline," it is to be confessed.

Bhikkhus, a bhikkhu in training should understand, should ask, should ponder. This is the proper course here.

72. Should any bhikkhu, when the Pāṭimokkha is being recited, say, "Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?" the criticism of the training rules is to be confessed.

73. Should any bhikkhu, when the Pāṭimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, and comes up for recitation every half-month"; and if the bhikkhus should know, "That bhikkhu has already sat through two or three recitations of the Pāṭimokkha, if not more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deceit is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Pāṭimokkha is being recited, you do not pay attention, properly taking it to heart." As for the deception (§), it is to be confessed.

74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75. Should any bhikkhu, angered and displeased, raise the palm of his hand against (another) bhikkhu, it is to be confessed.

76. Should any bhikkhu charge a bhikkhu with an unfounded saṅghadisesa (offense), it is to be confessed.

77. Should any bhikkhu intentionally provoke anxiety in (another) bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace" — doing it for just that reason and no other — it is to be confessed.

78. Should any bhikkhu stand eavesdropping on bhikkhus when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" — doing it for just that reason and no other — it is to be confessed.

79. Should any bhikkhu, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the act), it is to be confessed.

80. Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81. Should any bhikkhu, (acting as part of) a united Community, give robe-cloth (to an individual bhikkhu) and later complain, "The bhikkhus allocate the Community's gains according to friendship," it is to be confessed.

82. Should any bhikkhu knowingly divert to an individual gains that had been allocated

for a Community, it is to be confessed.

Part Nine: The Treasure Chapter

83. Should any bhikkhu, unannounced beforehand, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the valuable (the queen) has not withdrawn, it is to be confessed.

84. Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except in a monastery or in a dwelling, it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

85. Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time — unless there is a suitable emergency — it is to be confessed.

86. Should any bhikkhu have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

87. When a bhikkhu is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long — using sugata fingerbreadths — not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88. Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. When a bhikkhu is having a sitting cloth made, it is to be made to the standard measurement. Here the standard is this: two spans — using the sugata span — in length, one and a half spans in width, the border a span. In excess of that, it is to be cut down and confessed.

90. When a bhikkhu is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed.

91. When a bhikkhu is having a rains-bathing cloth made, it is to be made to the standard measurement. Here the standard is this: six spans — using the sugata span — in length, two and a half spans in width. In excess of that, it is to be cut down and confessed.

92. Should any bhikkhu have a robe made the measurement of the sugata robe or larger, it is to be cut down and confessed. Here, the measurement of the Sugata's sugata robe is this: nine spans — using the sugata span — in length, six spans in width. This is the measurement of the Sugata's sugata robe.

Pāṭidesanīya: Rules entailing acknowledgement

1. Should any bhikkhu chew or consume staple or non-staple food, having received it with his own hand from the hand of an unrelated bhikkhunī in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2. In case bhikkhus, being invited, are eating in family residences, and if a bhikkhunī is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the bhikkhus are to dismiss her: "Go away, sister, while the bhikkhus are eating." If not one of the bhikkhus should speak to dismiss her, "Go away, sister, while the bhikkhus are eating," the bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

3. There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the residences of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

4. There are wilderness lodgings that are considered dubious and risky. Should any bhikkhu, not being ill, living in such lodgings, chew or consume (a gift of) staple or non-staple food that was unannounced beforehand, having received it with his own hand in the lodging, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Sekhiya: Rules of training

Part One: The 26 Dealing with Proper Behavior

1. [2.] I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.

3. [4.] I will go [sit] well-covered in inhabited areas: a training to be observed.

5. [6.] I will go [sit] well-restrained in inhabited areas: a training to be observed.

7. [8.] I will go [sit] with eyes lowered in inhabited areas: a training to be observed.

9. [10.] I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.

11. [12.] I will not go [sit] laughing loudly in inhabited areas: a training to be observed.

13. [14.] I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. [16.] I will not go [sit] swinging my body in inhabited areas: a training to be observed.
17. [18.] I will not go [sit] swinging my arms in inhabited areas: a training to be observed.
19. [20.] I will not go [sit] swinging my head in inhabited areas: a training to be observed.
21. [22.] I will not go [sit] with arms akimbo in inhabited areas: a training to be observed.
23. [24.] I will not go [sit] with my head covered in inhabited areas: a training to be observed.
25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.
26. I will not sit clasping the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

27. I will receive almsfood appreciatively: a training to be observed.
28. I will receive almsfood with attention focused on the bowl: a training to be observed.
29. I will receive almsfood with bean curry in proper proportion: a training to be observed.
30. I will receive almsfood level with the edge (of the bowl): a training to be observed.
31. I will eat almsfood appreciatively: a training to be observed.
32. I will eat almsfood with attention focused on the bowl: a training to be observed.
33. I will eat almsfood methodically: a training to be observed.
34. I will eat almsfood with bean curry in proper proportion: a training to be observed.
35. I will not eat almsfood taking mouthfuls from a heap: a training to be observed.
36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.
37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.
38. I will not look at another's bowl intent on finding fault: a training to be observed.
39. I will not take an extra-large mouthful: a training to be observed.

40. I will make a rounded mouthful: a training to be observed.
41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.
42. I will not insert the whole hand into the mouth while eating: a training to be observed.
43. I will not speak with the mouth full of food: a training to be observed.
44. I will not eat from lifted balls of food: a training to be observed.
45. I will not eat nibbling at mouthfuls of food: a training to be observed.
46. I will not eat stuffing out the cheeks: a training to be observed.
47. I will not eat shaking (food off) the hand: a training to be observed.
48. I will not eat scattering lumps of rice about: a training to be observed.
49. I will not eat sticking out the tongue: a training to be observed.
50. I will not eat smacking the lips: a training to be observed.
51. I will not eat making a slurping noise: a training to be observed.
52. I will not eat licking the hands: a training to be observed.
53. I will not eat licking the bowl: a training to be observed.
54. I will not eat licking the lips: a training to be observed.
55. I will not accept a water vessel with a hand soiled by food: a training to be observed.
56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in his hand who is not ill: a training to be observed.
58. I will not teach Dhamma to a person with a staff in his hand who is not ill: a training to be observed.

59. I will not teach Dhamma to a person with a knife in his hand who is not ill: a training to be observed.

60. I will not teach Dhamma to a person with a weapon in his hand who is not ill: a training to be observed.

61. [62.] I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed.

63. I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.

64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. I will not teach Dhamma to a person who sits clasping his knees and who is not ill: a training to be observed.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72. Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

Part Four: The 3 Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikaraṇa-Samatha: Rules for settling disputes

1. A face-to-face verdict should be given. This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.

4. Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually commits a pācittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a saṅghādisesa, that would be invalid.

5. Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the Canon — are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

6. Acting for his (the accused's) further punishment. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense, and to confess it. After that the Community imposes the further punishment of a Community transaction that requires him to forfeit a long list of his normal rights as a bhikkhu for a period of time until they are satisfied that he has taken the lesson to heart.

7. Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-dutiya-kamma).

Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunīs'

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Editor's note: For a comprehensive discussion of the Pāṭimokkha rules, see Thanissaro Bhikkhu's The Buddhist Monastic Code

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Vinaya Pitaka](#)

[Mahavagga](#)

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The Mahavagga includes several sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and

themselves attained Awakening. Also included are the rules for ordination, for reciting the Patimokkha during uposatha days, and various procedures that monks are to perform during formal gatherings of the community.

The passages listed below follow the numbering convention used by I.B. Horner in her PTS English translations.

Mv 1.23.1-10: Upatissa-pasine — Upatissa's (Sariputta's) Question [Thanissaro]. The young Ven. Sariputta asks Ven. Assaji, "What is your teacher's teaching?" Upon hearing the reply, Ven. Sariputta attains the fruit of stream-entry. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

Mv 6.40.1: Vinaya-samukkamsa — The Innate Principles of the Vinaya [Thanissaro]. The Four Great Standards by which a monk can determine whether an action would or would not be considered allowable by the Buddha. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

Mv 8.26.1-8: Kucchivikara-vatthu — The Monk with Dysentery [Thanissaro]. In this touching story the Buddha comes across a desperately ill monk who had been utterly neglected by his companions. The Buddha leaps to his aid, and offers a teaching on those qualities that make patients easy (or difficult) to tend to and those that make caregivers fit (or unfit) to tend to their patients.

Mv 10.2.3-20: Dighavu-kumara Vatthu — The Story of Prince Dighavu [Thanissaro]. This is surely one of the most dramatic stories in the Pali canon — a tale of murder, intrigue, and revenge — which teaches the wisest way to "settle an old score."

See also:

The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007). A detailed explanation of the Khandhaka training rules.

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Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
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The Cullavagga includes an elaboration of the bhikkhus' etiquette and duties, as well as the rules and procedures for addressing offences that may be committed within the Sangha. Also included is the story of the establishment of the bhikkhuni Sangha, plus detailed accounts of the First and Second Councils.

The passages listed below follow the numbering convention used by I.B. Horner in her PTS English translations.

Cv 5.6: A Wish of Loving Kindness [Olendzki]. These lesser-known verses of metta (loving kindness, good will) illustrate the Buddha's skill at adapting an existing tradition (here, protective charms against snake bites) to serve as a vehicle for a more universal teaching.

Cv 8: Vatta Khandaka — Collection of Duties [Thanissaro]. This chapter concerns the duties that govern the day-to-day life of the bhikkhus. Many of the duties outlined here are more subtle than the strict rules laid out in the Suttavibhanga, and call on the bhikkhus to cultivate a respectful and well-mannered sensitivity to others in the community. Although this text is principally intended for monks, laypeople will find in it many useful hints for the mindful cultivation of good habits and manners, even in the midst of a busy lay life.

The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007).

See also:

The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007). A detailed explanation of the Khandhaka training rules.

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[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

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Discipline is for the sake of restraint,

restraint for the sake of freedom from remorse,

freedom from remorse for the sake of joy,

joy for the sake of rapture,

rapture for the sake of tranquillity,

tranquillity for the sake of pleasure,

pleasure for the sake of concentration,

concentration for the sake of knowledge

and vision of things as they are,

knowledge and vision of things as they are

for the sake of disenchantment,

disenchantment for the sake of release,

release for the sake of knowledge and vision of release,

knowledge and vision of release

for the sake of total unbinding without clinging.

— Parivaara.XII.2 (BMC p.1)

Contents
Preface
Acknowledgements
Abbreviations
Introduction
Part One
Beginner's Questions
Frequently Asked Questions
Part Two: Establishing a Background
Precepts
Bhikkhus
Becoming a Novice
Becoming a Bhikkhu
Ordination in South East Asia
The Rains Retreat
Disrobing
Buddhist Nuns
The Vinaya and the Patimokkha
Offences
Major Rule Groups of the Patimokkha
Committing Offences
Modernization? The Great Standards
Strictness and Blaming Others
Part Three: The Patimokkha Rules
(I) Harmlessness
Murder
Killing
Destroying Vegetation
(II) Relationships
Sexual Intercourse
Intimacy: Touching
Flirting
Propositioning
Matchmaking
Alone with a Woman
Talking Privately
Staying Together
Traveling Together
(III) Possessions and Offerings
The Four Requisites: What Does a Bhikkhu Need?
Does a Bhikkhu Beg?
How to Help a Bhikkhu — Invitation
What does a Bhikkhu Possess?

Wrongly Receiving Gifts
What can be Offered?
Clothing: The Robe
The Robe Offering Time
Alms Food
Begging for Food
Receiving and Eating Food
Meal Time
The Four Sorts of 'Edibles'
Mixing Edibles
Offering 'Edibles'
How to make an Offering
Storing Food
Meal Invitations
Meat-eating
Offering Fruit: Kappiya
Food in the Wilderness
Fruit juices
Medicines or Tonics
Lifetime Medicines
Drugs and Alcohol
Valuables and Money
Stealing
Bhikkhus and Wealth
Money
Checks, Credit Cards, etc.
The Me.n.daka Allowance
A Bhikkhu's Steward
Buying and Selling
Barter or Trade
'Untouchable' Things?
Lodgings
Luxurious Lodgings
Furniture
(IV) Right Livelihood for a Bhikkhu
Teaching Dhamma
Robbery by False Pretences
Proper Behavior Outside the Monastery
Socializing and Wrong Resort
Wrong Ways of Behavior
Wrong Livelihood
'Corrupting Families'
Intruding on Families
(V) Miscellaneous
Disputes

Schools of Buddhism
Etiquette
Names and Forms of Address
Appendices
Appendix A: Lay Precepts
The Five Precepts
The Eight Precepts
Uposatha Observance Days
The Ten Precepts
Appendix B: The Other Patimokkha Rules
Appendix C: Pali Pronunciation
Appendix D: Examples of Vinaya Practice
End Notes
Bibliography
Glossary
Preface

Buddhist friends in Malaysia asked me to explain something about the Vinaya^[1] rules that guide the Buddhist monk's life — in particular about monks or bhikkhus^[2] of the Theravaada lineage. We monks already have several learned texts in English to help us so a simplified 'lay person's guide' now seems in order. (This work therefore deals specifically with men. As Buddhist female renunciants (nuns) find their place, they will be in the best position to explain their own rules.)

My aim has been to illustrate those of the monk's rules that also affect the lay person in some way.^[3] At first it was going to deal only with a few questions but it has grown with people's suggestions into a more thorough work of reference. (It was originally circulated as a computer printout, and its positive reception encouraged this complete reworking and revision, incorporating many of the suggestions sent to me.) Even so, the best introduction remains a good practicing bhikkhu who shows that amid the myriad things of the material world, living the simple life is possible with care — hence the many rules — much as in the Buddha's time.

The original Beginner's Questions section has been kept (with some revision) and moved to the front as a brief overview of the sort of questions covered in the book. It refers to later explanations for more detail, which can be found not only in the main text but in the End Notes, Footnotes, Glossary and Appendices.

I also have tried to include broader explanations in the main text so that while the actual rule is faithfully reproduced — including some translation variations — the different ways in which monks actually put it into practice are also covered. Although one might think one knows all about 'one's bhikkhus,' on going elsewhere things are never quite the same, and sometimes in quite startling ways.

Bhikkhus do sometimes follow the rules in different ways according to their particular traditions, and these pages may help to explain the whys and wherefores of their

practice. My own perspective comes from twenty years as a bhikkhu in the forest monasteries of Thailand (and now more than five years in the 'West') so I am very aware that this guide needs more information from the traditions in other countries.

As you read through this book, it will become plain how much I have relied on other people and authorities. I wish especially to mention my gratitude to Venerable Thanissaro Bhikkhu for his great contribution through his commentary on the bhikkhus' rules, The Buddhist Monastic Code; to Venerable Thiradhammo Bhikkhu for his manuscript of The Heritage of the Sangha; to Venerable Brahmavangso Bhikkhu for permission to quote from his Vinaya Notes; and to the Mahamakut Foundation in Bangkok for the works on the monk's rules that they publish.

Lay people in half a dozen countries helped with advice and suggestions, and my thanks and appreciation go to all of them. I was very pleasantly surprised that they found our rules so fascinating and were willing to give so much of their time to going through the original manuscript with such care and interest. Yet on reflection, they are right to feel part of the Dhamma-Vinaya, as the Lord Buddha said:

"Bhikkhus, I praise right practice in both, whether householder or home-leaver.

"Householder, bhikkhus, and home-leaver, if rightly practiced, by reason of their right practice, are accomplishing the true way, the wholesome Dhamma."

HS ch.4 (A.I,69; M.II,197)

Please remember that tolerance is always important even if one decides to give active support to only one group of monks. The following pages are offered solely to shed the light of understanding, so they should not be used to create heat and friction through criticizing other people's behavior. This is the essence of the Buddha's Teaching. A big heavy law book only too easily can be thrown at others, so this guide will try to stay light and non-judgemental. This gives opportunity for broad-mindedness and flexibility, so that we can include different interpretations. Thereby one may come better to appreciate and support the monastic community of one's choice.

Finally, I hope that the same tolerance will be given to any faults and omissions found in this book. Not being enlightened or a scholar, I can only offer a gathering of other people's work and hope that the way I have put it all together does not intrude my own views and opinions too much. (Paragraphs containing more general or personal opinions are often marked with ◇.) Therefore, any suggestions for improvement offered in Dhamma are always welcome.

Bhikkhu Ariyesako

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Acknowledgements

A Lay Buddhist's Guide to the Monks' Code of Conduct. © Bodhinyana Monastery, Lot

1, Kingsbury Drive, Serpentine, Western Australia 6205, Australia.

(1) Buddhist Monastic Code; (2) Introduction to the Patimokkha Rules. © Thanissaro Bhikkhu, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA.

Bodhinyanarama's Advice for Guests. © Bodhinyanarama Buddhist Monastery, 17 Rakau Grove, Stokes Valley, Wellington, New Zealand.

(1) The Entrance to the Vinaya, Vinayamukha, 3 vols; (2) Navakovaada: Instructions for Newly ordained Bhikkhus and Saamaneras; (3) Ordination Procedure and the Preliminary duties of a New Bhikkhu; (4) The Patimokkha, trans. by Ven. Nyanamoli Thera — All © Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok 1020, Thailand.

The Heritage of the Sangha, The lifestyle and training of the Buddhist religious community. (Newly revised Edition), Thiradhammo Bhikkhu, December 1996
Observances, © Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani, Thailand.

See Bibliography for other details.

Drawing of vandanaa bowing by Melanie Marshall.

Abbreviations

AB:

Ajahn Brahmavamso's Notes

BA:

Banner of the Arahants

BBC:

Burmese Buddhist Culture

BMC:

The Buddhist Monastic Code, Volume I

EN:

End Notes

EV:

The Entrance to the Vinaya, (Vinayamukha) in 3 vols

HS:

The Heritage of the Sangha

Nv:

Navakovaada: Instructions for newly ordained Bhikkhus and Saamaneras

Nis. Paac.:

nisaggiya paacittiya offence

OP:

Ordination Procedure

Paac.:

paacittiya offence

Paar.:

paaraajika offence

Paat.:

Paa.timokkha text and English translation (1966 or 1969 edition)

Sa"ngh.:

sa"nghaadisesa offence

Introduction

The Teaching of the Buddha is concerned with more than intellectual knowledge for it needs to be experienced as truth in one's own life. The Buddha often called his Teaching the Dhamma-Vinaya and when he passed away he left these as the guide for all of us who followed. As Venerable Thiradhammo writes:

In simple terms we could say that while Dhamma represented the principles of Truth, the Vinaya represented the most efficacious lifestyle for the realization of that Truth. Or, the Vinaya was that way of life which enshrined the principles of Truth in the practicalities of living within the world." (HS Part 2)

For the bhikkhu, the Vinaya helps to highlight actions and speech, and show up their significance. It brings an awareness of how he is intervening in the world, how he is affecting other people. For better? For worse? With what intention?

Of course, such an awareness is necessary for every human being, not just Buddhist monks. This is why the Buddha bequeathed to us the Five, the Eight and the Ten Precepts[4] — as well as the bhikkhu's 227 rules of the Paatimokkha. These precepts and rules remain as pertinent today as they were 2,500 years ago for they restore the focus back to the human being, to how actions and words affect individuals and the world. While the particulars may have changed, the fundamentals remain the same.

Those who take the Buddha's Teaching seriously become ever more aware of their actions and speech, and how they match up against the Five Precepts. They then might start to realize the advantage in occasionally keeping the Eight Precepts — perhaps on the weekly Observance Day[5] — and become more interested in the bhikkhu's Rule and how its precepts come together into a whole way of life.

This compilation, therefore, is for anyone interested in bhikkhus and how to relate to them. Some might think that the Theravaada lineage follows an overly traditionalist[6] approach but then, it does happen to be the oldest living major tradition.[7] A slight caution therefore for anyone completely new to the ways of monasticism, for it is an approach to dealing with life that may appear radically different for this modern day and age. The best introduction, perhaps essential for a true understanding, is meeting with a practicing bhikkhu who should manifest and reflect the peaceful and joyous qualities of the bhikkhu's way of life.

Buddhist monks and nuns first received the going-forth into the Holy Life from the Buddha himself, more than two and a half thousand years ago in India. Since then, their influence has been felt over much of Asia. The countries of Sri Lanka and South East Asia have been profoundly affected by the Theravadin School of Buddhism, which looks back to the original Teachings as recorded in the Paali[8] scriptures. Buddhism was often first introduced to a new country when bhikkhus were invited to come and teach the new religion by the indigenous ruler. This process now continues throughout the world, although the invitation nowadays comes more often from local Buddhists.

Buddhism is justly admired for its appreciation of tolerance and broad-mindedness, with

a history generally unblemished by heretical infighting. This has resulted in a wide spectrum of practices, from the old Theravaada to the Zen of Japan and the Vajrayana of Tibet. Even between the different Theravadin countries and Schools there are slight variations in the ways the bhikkhus understand and practice the Vinaya Rule. Such differences have sometimes confused lay devotees so this book is also an attempt to offer a clearer understanding about the responsibilities of the Theravadin bhikkhu's life and those of the lay devotee.

When the Buddha was about to finally pass away and leave his followers, rather than appoint an individual to take his place he said this:

"Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone." (Mahaaparinibbaana Sutta, [D.16])
More than twenty-five centuries have now gone by; empires have come and gone, great movements and ideologies have flared up and been lost. Yet on a deeper level under all of this, the Dhamma and Vinaya have been quietly guiding the communities of Buddhist monks. Why has it withstood the test of time so well? Why has it been so successful? Perhaps it is because the Lord Buddha understood the basic human condition of every time or place; he knew our predicament and failings, and he could show the way out to those of us who follow so long after him.

— I. A.

Part One

Beginner's Questions

◇ This section illustrates the origins of this book, for it is a selection of the unedited questions that were first sent to me. I have decided to make it an entry-point for those people completely new to the Vinaya Rule rather than relegate it to an appendix (or omit it altogether). The answers often repeat or point to information contained later in the full text. Those people already familiar with the rules can skip these Beginner's and Frequently Asked Questions and go to the relevant section for more details.

Q 1: "Why does a monk wear the robe? Why do some wear brown robes and others wear yellowish brown?"

A: The Lord Buddha gave this reflection about why a monk wears a robe:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." (OP p.46)

In the Lord Buddha's time, 2,500 years ago, clothing[9] was made without complex machinery. (Although simple 'sewing-frames' are mentioned in the texts, which the monks would have used at robe-making (Ka.thina) time.) So the pattern of the robe is very simple and designed so that it can be made up out of patches of cloth, for discarded rags were often used after washing and dyeing.

This 'yellow robe' is considered the banner of the arahant and emblem of Buddhism. For

the ordinary Theravaadin bhikkhu it is a privilege to be able to wear this robe, continuing the tradition and practicing to be worthy of it. There are rules as to the robes' size, color, how they are sewn, type of cloth used, etc., and how bhikkhus can acquire them. (See The Robe.)

The color of the robes depends on the dye used. Until very recently, this would have been natural vegetable dye found in the jungle from roots or trees. (In NE Thailand, for example, we used the heartwood of the jack-fruit tree.) Nowadays chemical dyes are more used and sometimes give that more vivid orange color that one sees in Bangkok.

The color white is used by Buddhist devotees to show their commitment to keeping the Precepts — usually the Eight Precepts — on Observance Days. (White robes are also worn by the anagarika, or postulant before he becomes a monk.)

Q 2: "Why do monks eat from the bowl? Can lay people serve soup to monks in normal bowls? Can they serve fruits or desserts on plates instead of putting them in the monk's bowl?"

A: The Lord Buddha gave this reflection about finding and eating food:

"Properly considering alms food, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." (OP p.46)

The alms bowl is another practical symbol of Buddhism, and, like the robes, another requisite of the bhikkhu. Although every bhikkhu is given an alms bowl (and a set of robes) when he becomes a monk, not all of them will actually go on an alms round and only a minority — usually they are the forest meditation bhikkhus — will eat from their bowl sitting on the floor. Therefore many monks will eat using plates and dishes, while some will eat sitting on the floor at a small table and others at a normal western-style table. One should not feel shy about asking a monk as to his normal way of eating and then fit in with that.

Those forest bhikkhus who keep the austere practices (dhuta"nga or tudong) [10] will be stricter about only using one eating vessel. This can simplify life and remind the bhikkhu that although food is necessary for bodily health he does not have to indulge in an obsession with taste. (It also saves washing-up time.)

Q 3: "Why do monks live in the forest?"

A: In India during the Lord Buddha's time much of the land was covered in forests and groves and this was where the wandering mendicants of the different orders would pursue their religious practices. The Lord Buddha spoke of the 'foot of a tree' as the basic shelter for bhikkhus, and this is usually still affirmed to every newly ordained bhikkhu. Later, monasteries were established and well-endowed, and the focus shifted to a more settled life. Mostly only the 'forest monks' now live in the forest where it is

quiet and conducive to meditation. Many more monks will live in the village monastery or go to a monastery in the town to study the scriptures.

The Lord Buddha said this about the basics of shelter, whether in the forest or city:

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." (OP p.46)

Q 4: "How does one who wants to become a monk find out how to go about getting the robe and bowl, etc.?"

Q 5: "What is the procedure for a lay man to ordain?"

Q 6: "How does one who wants to sponsor any newly ordained monk/nun with the necessities go about doing so?"

Q 7: "How does a teacher assess and decide if one is suitable for ordination?"

A: In fact getting the robes and bowl is not so much a problem for once the candidate is accepted by a preceptor, the preceptor will know where suitable requisites may be found. The question should be more about the qualities necessary to become a monk and I have explained some of these in the section on Becoming a Bhikkhu.

If the candidate's intention is right and he is not disqualified by other factors, he should find a senior monk who can advise him on the places where he might ordain and perhaps recommend him to a preceptor. If the candidate lives in a non-Buddhist country, he can write for details to the country where he is interested in staying. Bhikkhus are often traveling and giving Dhamma talks around the world and they would generally be very happy to make suggestions about this.

In certain communities there is a 'postulancy' period when the candidate first wears white robes as an anagarika[11] and after a year (or two) may then be given either novice (saama."nera) or full bhikkhu ordination. Once he is accepted for this, all the requisites should be provided. (In some monasteries the candidate is provided with the cloth but has to learn to sew his own robes.)

Similarly for the lay person wanting to help supply requisites to the new monk, the best way is to ask details from a senior monk who will explain and help. In some Buddhist countries there are even special shops to supply these requisites but whether this is suitable will depend on the monastery of ordination.

Also, see the book Ordination Procedure and the Preliminary Duties of a New Bhikkhu.

Q 8: "How does a lay woman ordain? Does she become ordained only by bhikkhunii?"

A: The Theravadin lineage no longer has an 'officially recognized' bhikkhunii- ordination. There are other forms for lay women that still involve 'leaving the home life' and keeping Eight or Ten Precepts as a dasasiila mata nun. Finding a suitable place is quite difficult but several groups are trying to develop places conducive to Dhamma practice for such nuns. (For example, Amaravati Buddhist Monastery in England; see also Buddhist

Nuns.)

Q 9: "Instead of letting the monks go on alms-round during rainy days, can the lay people request to bring daana [the food offering] to the monks?"

A: Some bhikkhus take a daily alms-round as a special practice (dhuta"nga or tudong) and will normally always want to go. Many other monks will be happy to receive food brought to them. Please ask or observe how the monk practices. There is no harm in offering to bring the food, for if the monk prefers to walk on an alms-round he can explain about that.

Q 10: "Is there a minimum and maximum number of layers [of clothing] a monk can wear? Does the rule alter with the weather?"

A: There is a minimum in that the bhikkhu must be properly and modestly dressed, especially in public. (See Socializing and Wrong Resort and End Notes 70 and 71.) During the cold season in India, the Buddha allowed a double-layered outer robe (sa"nghaati) to be used and so — using the Great Standards[12] as a guide — in even colder climates extra layers may be allowable. In countries where hypothermia may be a danger, the use of extra layers seems sensible — especially if this cuts down on heating and medical expenses. (That a bhikkhu lives as frugally as possible is a major aspect of the Vinaya.) However, it is generally felt very important that the traditional robes remain the basic dress and 'extra layers' should not obscure this.

Q 11: "Is it [acceptable] that the ordained one requests some basic necessities such as food, drink, medicine, shelter, blankets, reasonable form of transport due to weakness (health reason)? How should one approach a monk or nun if one wants to offer necessities to them?"

A: There are definite conditions that allow a bhikkhu to ask for help. These would be when he is ill, or in danger, or when he has been formally offered help. See How to Help a Bhikkhu — Invitation for a fuller explanation.

Q 12: "Is it [acceptable] for one to offer basic necessities to monks or nuns without first asking them?"

A: Yes, generosity is a virtue highly praised by the Buddha and was often the first virtue he mentioned. It goes against the general modern selfish attitude of 'getting is better than giving' and leads on to contentment and the calm that can lead to deep meditation and wisdom. So, if it makes one happy to make an offering then one can do so without asking first. However, the offering should also be endowed with wisdom so that one gives something that is useful and not beyond one's family's means.

Q 13: "Why do we bow to monks/nuns and the Buddha Statue?"

A: The yellow robe worn by monks is an emblem and reminder of the Triple Gem, as is the Buddha Statue. Therefore one is really bowing to the Buddha, Dhamma and Sangha, not to some person or statue. There are two aspects to bowing — the bodily action and the mind. If one bows because it gives one the opportunity to demonstrate one's faith in the Triple Gem, because it seems the right thing to do, and because it

leads the mind to calm, then it will be beneficial. If one bows without reason or because one feels that one must do so for appearances sake, then it is a rather empty gesture. (Even so one's appreciation can grow.)

When I bow three times to the Buddha Statue or to senior monks, I mentally recollect 'Buddho,' then 'Dhammo' and then 'Sa"ngho' and also have mindfulness of the bodily posture as it bends forward and the head touches the floor. (See Etiquette and End Note 120) However, in Western countries this is often misunderstood and can be the source of quite a lot of embarrassment. It is up to the persons themselves to decide what is appropriate under the different circumstances.

Q 14: "Is it [acceptable] to put two hands together [in añjali] when paying respect to monks/nuns and Buddha Statue, or should one bow to show more respect?"

A: One should show respect from one's heart in the way that seems best to oneself, recollecting the Triple Gem and doing it mindfully. No good monk (or Buddha statue) is going to take offence if one does not bow.

Q 15: "Why do monks shave their heads?"

A: When the prince who was to become the Buddha left his palace to seek a way beyond aging, sickness and death, it is said that one of the first things that he did was to "shave off his hair and beard and put on the yellow cloth." Buddhist monks always completely shave their head and beard, showing their commitment to the Holy Life (Brahmacariya) of one gone forth into the homeless life. (In India some ascetics tear out their hair, while others never touch it so that it becomes a tangled mass.)

A rule states that a bhikkhu should not allow his hair to grow beyond a certain length or time, so he will shave usually at least once a fortnight or month, sometimes more frequently. To do this he uses his razor, which is also one of his requisites.

'Hair-of-the-head' (kesaa) is one of the five parts of the body mentioned in the ordination ceremony and is used to recollect the true nature of the body. The bhikkhu is also not allowed to dye or pluck out any gray hairs, for they are useful reminders of old-age and impermanence. (Just consider how much time and money is wasted by people trying to make their hair remain beautiful and young-looking.)

Frequently Asked Questions

FAQ 1: "When a bhikkhu is sick and especially so in emergency cases, is he allowed to be attended to by female medical staff; e.g., female nurse, woman doctor, especially if the woman doctor is the only doctor/surgeon on duty? How does the Vinaya allow for this?"

FAQ 2: "It has been observed that in the Burmese, Sri Lankan, Tibetan and Mahayana traditions, women are allowed to make an offering directly to the monks. Yet Thai Buddhist monks are not allowed to accept offerings directly from women. Is it because it is against the Vinaya rules or a different interpretation of the rules?"

A 1&2: The Vinaya Rule specifies that if a bhikkhu touches or is touched by a woman, it

is an offence — a very serious offence — only if the bhikkhu is "overcome by lust, with altered mind." However, the practicing bhikkhu knows that as his mind changes so quickly, he has to be extremely cautious about involving himself in doubtful situations. It is better to be safe than sorry, even if this may seem over-scrupulous. In emergency situations the bhikkhu will have to decide for himself and be sure to take care of his thoughts.

In Thailand it is a tradition (not strictly a rule) that the monk uses a 'receiving cloth' to emphasize that there is no touching. (For more about these questions, see *Intimacy — Touching*, *How to make an Offering*, and End Note 85.)

FAQ 3: "What is the rule if an eight-preceptor unintentionally comes into [direct physical] contact with another lay person or eight-preceptor or ten-preceptor or monk or nun of opposite gender?"

A: As with the preceding cases with bhikkhus, there is no fault if there is no wrong intention.

FAQ 4: "It is mentioned in the Vinaya rules that a monk is not allowed to reside under the same roof with a woman. How does that apply to multistoried (condominiums, flats, apartments) and multi-compartment buildings (terrace houses), where the flats, terrace houses, share one roof?"

A: This has become a complex question with various interpretations because of modern conditions. The spirit of the rule is very important — avoiding possibilities of intimacy — while the interpretation will depend on the monk and the circumstances. In countries without proper monasteries there will always have to be something of a compromise. (See *Staying Together* for a discussion of this.)

FAQ 5: "The Vinaya rules disallow monks from touching or handling money. As such, in Buddhist countries monks must have a Kappiya [attendant] to handle money for them. However, if a monk has to travel and does not have a Kappiya, under such circumstances do the Vinaya rules allow him to handle money personally? This is a problem especially in non-Buddhist countries."

A: While it may be a problem or inconvenience, the rules are there to protect and remind the monk about dangerous, unskillful actions. If the monk becomes increasingly involved with money there is a tendency for the whole of his bhikkhu-life to be compromised — and that would be a far greater problem. Soon after the Final Passing Away of the Lord Buddha this sort of question had already become a major controversy and it is now even more complex under modern conditions.

However, modern conditions also have brought their own assistance to keeping these rules. For instance, a bhikkhu can be given an air ticket and travel around the world (if need be) without having any money or attendant. He will need to be met at the airport and helped in the normal way, but that should be natural if he has been invited to come by the lay group. (He should not really be traveling otherwise.) And, of course, a monk can use postage stamps and 'telephone-cards' that add convenience to communicating

— when it is appropriate. (See the section on Money, especially the Me.n.daka Allowance.)

FAQ 6: "Is there a Vinaya rule that states that once a person becomes a monk, he is not allowed to disrobe? If he is allowed to disrobe, is there anywhere in the Vinaya that sets the maximum number of times he is allowed to do so. If so, under what circumstances is he allowed to disrobe?"

A: I know of no place in the Vinaya that states a bhikkhu cannot disrobe. If he no longer has any interest in the bhikkhu-life, the tendency will be for him to become lax and a bad example for others. His Dhamma friends therefore will try to re-fire his enthusiasm. However, if that is not possible, becoming a good layman may be better than being a bad monk. (Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.) There is a tradition (but not a rule) about a bhikkhu not re-ordaining more than seven times. (See Disrobing.)

FAQ 7: "The Vinaya states that monks are not supposed to eat once the sun has passed its zenith. Still, what happens if they are in countries such as regions of the North or South Poles, e.g., Norway, Alaska, where the sun never sets for six months and for the next six months, there is no sun."

A: I understand that the zenith here means when the sun reaches the highest point in its arc across the sky. In most habitable areas of the globe this arc may be low to the horizon but it should still be possible to follow the rule. And if bhikkhus ever reach the polar regions^[13] they will have the Great Standards to guide them. (More specifically, see Meal Time for time limits.)

FAQ 8: "It is stated in the Vinaya that when a lay person offers fruit to a monk, he has to make a cut on one of the fruits to make it permissible for the monk to accept. How did this rule originate? Also, lay people, when offering fruit juices to monks after midday, are not allowed to offer fruit juices from fruits larger than the size of a fist. Is this in the Vinaya and why is it so?"

A: At the time of the Buddha, some lay people complained that the monks destroyed the 'life' in seeds. Therefore lay people can be asked by the monk if it is allowable for him to eat those fruits. In some monasteries (not all) this is done by the lay people cutting them. (See Offering Fruit: Kappiya and End Note 91.)

It is the Commentary to the Vinaya that mentions about 'great fruits.' This practice, however, is not followed in every monastery. (See Fruit Juices.)

FAQ 9: "In Thailand, it has been observed that Thai Buddhist monks are allowed to drink tea, cocoa, coffee (but without milk) after midday. But in some other Buddhist countries like Burma, monks are not allowed to do this. Is this part of the Vinaya rules or is this just tradition, custom, or local practice? If it is in the Vinaya, how do you explain the differences in interpretation?"

A: The fourth of the Recollections of the Bhikkhu's Requisites is:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward

off any pains of illness that have arisen, and for the maximum freedom from disease." (OP p.47)

There is an allowance in the Paali texts that 'medicinal-tonics' can be taken in the afternoon while 'lifetime-medicines' may be consumed any time they are needed. (See Lifetime Medicines.)

There are different interpretations and practices about how ill a bhikkhu has to be for it to be allowable to take such 'medicines.' Some bhikkhus will not take anything other than pure water, while some will over-stretch the Rule to even drinking 'medicinal' food-drinks (e.g., Ovaltine) in the afternoon. Some bhikkhus will consider tea-leaves allowable (as 'herbs') while some will see it as food or as a 'stimulant' (caffeine) and therefore not appropriate. Also, the ordinary rural villagers of South East Asia (until very recently) would have had no tea or coffee to drink, so such items could be considered quite a luxury. It will depend on local conditions and interpretations, which are allowed for in the Vinaya through the Great Standards. (See also Lifetime Medicines.)

FAQ 10: "Can a monk retain property that he had as a lay person? Also, can a monk receive property that has been passed to him as inheritance? Is a monk also allowed to accept property donated to him by lay devotees and which has been transferred to his name? What is the Vinaya's stance on this? Does the Vinaya also allow for monks to sell/transact property that has been donated to them in order to buy, for instance, another piece of land in an area that is more suitable for spiritual activities?"

A: This is a complicated question. If there is a steward who does the arranging for the bhikkhu in the proper manner then certain things would be allowable. (See What does a Bhikkhu Possess.) However, there are very strict guidelines about this. (Please see the various rules about Bhikkhus and Wealth.)

Practically speaking, bhikkhus in Thailand are not ordered to renounce all their property, etc., when they receive ordination. (As mentioned elsewhere, the majority of bhikkhus in Thailand will return to lay life within a certain period.) Bhikkhus who are serious about dedicating their life to the Holy Life will obviously take the Lord Buddha as their example and like Him renounce all that is worldly.

There are specific rules, not covered in this work, about Community land and property, and the different ways they are managed. (However, see also Wrongly Received Gifts.)

FAQ 11: "Does the Vinaya state that monks cannot take nuns and lay people as their teachers? If this is so, what is the reason for this?"

A: The taking of a Teacher (aacariya) by a bhikkhu and living in dependence (nissaya) on him can only be between bhikkhus. (See Becoming a Bhikkhu; End Note 24 on the qualities of a Teacher.) And even according to the bhikkhunī's own Rule, in the time of the Lord Buddha, she was not allowed to teach bhikkhus. However, this does not mean that a bhikkhu cannot learn from others.

FAQ 12: "Are monks allowed to own and/or drive vehicles? Is this allowed by the

Vinaya? If it does not go against the Vinaya, would it still be socially acceptable, given the monk's spiritual status in society?"

A: There is a specific rule against bhikkhus owning vehicles. Obviously, 'motor vehicles' were not available in the Buddha's time and most travel would have been on foot. However, there was the case:

"...when the group-of-six bhikkhus went in a vehicle yoked with cows and bulls, they were criticized by the lay people. The Buddha then established a fault of Wrong-doing for a bhikkhu to travel in a vehicle; later illness was exempted from this guideline...

"Traveling in a vehicle in the Buddha's time was an extravagance. A strict application of this training in Thailand is not allowing bhikkhus to drive or own vehicles, and (officially) not to ride on motorcycles." (HS ch.17)

Bhikkhus were allowed to use ferry boats, etc. (In Thailand, bhikkhus from riverside monasteries will go on alms round by boat.)

FAQ 13: "Does the Vinaya permit monks to practice herbal, traditional or ayurvedic medicine?"

A: In Thailand, I understand that one cannot be officially registered as a herbal doctor while still a bhikkhu. While providing medicines for one's fellow monks is very much allowable, it is definitely wrong that a monk dispenses medicine for reward. (See Wrong Livelihood and End Note 115.)

FAQ 14: "When a monk commits a paaraajika offence, do the lay people have the right to ask him to disrobe? What is the usual procedure as stated in the Vinaya? What happens when a monk has been proven to have committed a paaraajika offence, yet refuses to disrobe in spite of demands from lay devotees and there is no Sangha Council to enforce the demands, as is the case in non-Buddhist countries? Under such circumstances, what do the lay people do?"

A: If a bhikkhu commits a paaraajika offence he is 'defeated' and no longer a bhikkhu even if he is wearing robes. The Community of bhikkhus will have nothing to do with him and will expel him. (See Disrobing and End Note 31.) However, if the accused 'bhikkhu' does not admit to the offence and it cannot be proved, the results of kamma must be allowed to run their own course. Buddhism has never engaged in violent witch hunts. (See Strictness and Blaming Others.) And for how lay people dealt with stubborn monks in the Buddha's time, see Disputes.

FAQ 15: "What questions should one ask a monk when offerings of requisites are made; and to what extent is a monk limited (and why) when making his reply; and when is it all right to ask details of preferences and specifications; and how to find out what is appropriate if the robed person finds it difficult or is unable to mention what is required?"

A: Generally, the right-practicing bhikkhu will be a person of few wants for he is trying to go to the ending of all desire. However, there may be certain things he may need but may not mention until he is sure that the donors are completely sincere in their invitation.

If the donor makes specific suggestions, the bhikkhu may refuse, he may accept, or he may remain silent — and such silence may very well be a positive response (as it was in the Lord Buddha's time). Therefore, as the donor gets to know the bhikkhu he or she will become more sensitive about what is needed and what is appropriate — and be able to interpret any 'silence' in the right way. (See the section on Invitation and Beginner's Question 12 above.)

Part Two: Establishing a Background Precepts

The awakened mind has gone beyond greed, hatred and delusion. Yet for those of us who are still striving towards this end such unskillful tendencies have to be addressed. We need guidelines to help us become more aware of our actions and speech, so that we do not go off the Buddha's Middle Way. For a start there are the Five Precepts, then the Eight and the Ten Precepts, [see End Note 4] and then the 227 Paa.timokkha Rules of the bhikkhu.

The Five Precepts are basic human ethical standards — answering the fundamental questions of 'what do I do, what should I say?' These standards are further refined by the Eight Precepts, which allow the lay person to live a life closer to that of the monk — even if temporarily.[14] This may then lead to the Ten Precepts of a novice (saama.nera) or of a dasasiila mata nun.

The Vinaya and Paa.timokkha rules were set down by the Buddha in response to specific incidents that occurred either within the Community of bhikkhus or through their interaction with the lay community. An explanation of the original circumstances that led to the formulation of a rule is usually included in the scriptural text as an introduction to that rule. The emphasis therefore is always on Dhamma practice with the Precepts or Vinaya as a vital guide and support.

When a bhikkhu takes up the training rules, he might find that past habits and tendencies still cause problems — especially in a non-supportive environment. Of course, staying within a suitable environment will simplify this, which is a major reason for some rules. Therefore it is important to remember that the bhikkhu never practices in isolation and always needs the support and understanding of lay Buddhists. There is the need for mutual support and encouragement between the lay and bhikkhu communities. Knowing something of the rules should enable the lay person to appreciate this.

Bhikkhus

Buddhism has been said[15] to be 'deeply rooted in a country when a local young man can become a bhikkhu, learn and then recite the Paa.timokkha Rule in his own country.' This originally referred to Sri Lanka thousands of years ago but now that Buddhism is moving to the West such conditions are starting to appear there, too.

The Bhikkhu Sa'ngaha or Community of monks is probably the oldest of any of the institutions that have remained faithful to their origins and spread world-wide [see End

Note note 7]. While scholars like to track its historical development from country to country, we could also start with a particular bhikkhu and trace the thread back through preceptor after preceptor to the Buddha Himself. Its many remarkable features enable men from different classes, backgrounds and cultures to live together in harmony and fellowship. Most important, it offers ideal conditions for the individual to train and meditate, to awaken to Dhamma, which is the whole point of the Buddha's Teaching.

Becoming a Novice

The first part[16] of the ordination[17] procedure for bhikkhus is known as the Going Forth into Homelessness (pabbajjaa). If it finishes with just that — without going on to the Questioning of the candidate and the Acceptance of him by all the gathered bhikkhus into the Bhikkhu Sa"ngha — the candidate is known as a saama.nera or novice. This is usually the case when the candidate is less than the twenty years of age necessary to become a bhikkhu. A very young boy is not allowed to become a novice either, but the minimum age will vary according to place.[18]

A saama.nera wears the 'yellow robe' like a full bhikkhu — except he does not have the sa"nghaa.ti (double-thickness robe) — and leads a very similar life. In some places a period as a novice forms part of the preliminary training to become a bhikkhu, while some men decide to remain saama.nera for various reasons. The saama.nera keeps the Ten Precepts and the 75 Training Rules (sekhiya) and some other rules of the bhikkhu. Later, when he is ready and if he is old enough, he can ask the bhikkhu community for full ordination (upasampadaa).

Becoming a Bhikkhu

In the Pali texts, when a man decided to become a bhikkhu, he is often quoted as saying:

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19) However, anyone wishing to become a bhikkhu must fulfill certain conditions about which he will be questioned during the actual ordination procedure. The candidate must be male and at least twenty years old. He must never have committed any grievous crimes and, if previously ordained, he must not have been guilty of any Defeater (Paaraajika) offences or have entered some other religion without disrobing first. (See BMC pp.88-89) He should also be of good reputation; fit and healthy enough to carry out the duties of a bhikkhu; not in debt; not subject to government service; and have permission from parents or guardian.

The Ordination ceremony requires a prescribed boundary (siima), a preceptor (upajjhaaya) and a quorum of bhikkhus to validate the formal Sangha Act. In the formal procedure the candidate is examined as to the necessary qualities[19] and, if all the bhikkhus are satisfied, they receive him into the Sangha, the Community of Bhikkhus.

It is in this way that yet another link is added to the bhikkhu-lineage. Henceforth, the new bhikkhu can participate (and make up the necessary quorum) in future assemblies and help receive other new bhikkhus — as bhikkhus have continued to do for two and a half thousand years. (See EV,I,p.4; OP)

When a candidate requests full admission to the Community[20] (after the saama.nera ordination) he does not make any 'lifetime vows' but offers himself for training and instruction under his Preceptor's guidance. At the end of the ordination ceremony, the Preceptor will immediately instruct the new bhikkhu (or arrange that he is properly taught) about the Paa.timokkha Rule and the other principles that all bhikkhus should follow and observe.[21]

For the first five years a bhikkhu is called navaka ('new one') and he must live 'dependent' (nissaya) on a senior bhikkhu — either his preceptor or teacher (aacariya) — training in the ways of a bhikkhu. The preceptor and the new monk should be kind and helpful to each other, in almost a father-and-son relationship. A new bhikkhu who no longer lives under his preceptor must take another senior bhikkhu as his teacher and depend on him instead.[22]

For the next five years after his navaka period, the bhikkhu is called majjhima, ('one in the middle') and he is allowed to live by himself if he is accomplished in certain qualities. [23]

When a bhikkhu has completed ten Rains he is called Thera, which can be translated as 'an elder who is worthy of respect.' If he is also accomplished in certain extra qualities, [24] he is allowed to give ordination as preceptor, to be a teacher, and have young monks live in dependence on him.

Ordination in South East Asia

Throughout South East Asia, it is very common for young men to become bhikkhus (or novices) for a short period of their life. Traditionally this occurs during the three months of the Rains Retreat, after which they disrobe and return to lay life, hopefully knowing and appreciating much more about the bhikkhu life — and probably having friends still in the monastery whom they can visit for advice. In Thailand this means that while a small proportion of bhikkhus will spend all their life in the robe, many more Thai men will have tasted the life.

Such an ordination is also a rite of passage, for it is a family, even a village event with many people joining in to see the young man off into this new stage of his life.[25] The new monk will frequently visit his former home on his daily alms round so his ordination has a wider influence, showing the continuing possibility of living the 'Holy Life' started by the Lord Buddha so long ago.

It may also be considered a way for the young man to show his gratitude to his parents

and grandparents, for they are thought to participate and share in the 'merit' he makes through his ordination. Also, some men might ordain for a time before marriage — one way for the young man to prove his maturity to his fiancée — and then again later in life after retirement.

The Rains Retreat

The bhikkhu's year is structured around the three months from July to October. In Asia this is the time of the monsoon season — the central period of the agricultural year — when the paddy fields are flooded and the main rice crop is planted. In the Buddha's time (and until modern times), people were less likely to travel around during this period because the roads were bad and there was a danger of crop damage. So the bhikkhus likewise suspended their mendicant wanderings and had to settle in one place.

A bhikkhu must make a formal determination to be resident at dawn every day in that place for the whole three month period. (There are exceptional circumstances when he may be allowed to be away, but even then he should return within seven days.)[26]

These three months are often a special time of study or meditation and so are sometimes known as the Rains Retreat or Rains Residence. This is also the normal time when the young men of South East Asia become monks for the traditional three month period (see above).

A bhikkhu often measures the length of time he has been a monk according to how many Rains Residences he has undertaken. Therefore instead of saying he has been 'ordained seven years' he might say he has been ordained for 'seven Rains.'

Disrobing

Living the bhikkhu-life properly, following the Buddha's Teaching, requires full commitment and sustained effort. If this is lost and his Dhamma friends cannot rekindle his interest, the bhikkhu is always at liberty to return to lay life. There are no lifetime vows, so perhaps living a good lay life is better than being lax in keeping the bhikkhu's rules. Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.

"A bhikkhu who is tired of the practice of the Brahma-cariya [Holy Life] and wishes to return to the state of being a lay man may do this by taking leave of the training..." (EV,IIIp237)

Disrobing is finalized by the monk clearly proclaiming his change of status before another bhikkhu or lay person. Once the other person understands his statement, he is no longer a bhikkhu. In Thailand there is often a formal ceremony for this that ends with the former monk undertaking the Five Precepts to replace the 227 Paa.timokkha Rule. (This is also considered a step downwards, for the ideal way is certainly to continue with the Holy Life 'for as long as life lasts.')

In those countries where temporary ordinations are 'rites of passage,' some men may ordain and disrobe several times in their life — before marriage and after retirement, for

example. However, there seems to be a tradition that bhikkhus do not disrobe and go forth again more than seven times, but this rarely occurs.

If a bhikkhu commits a Defeater Offence there is no need for him formally to disrobe because he is automatically expelled by his wrongful action and is no longer a bhikkhu from that moment.[26b] He can never reordain during that lifetime.

Buddhist Nuns

This book is really only concerned with bhikkhus. [27] In the Theravaada lineage it seems that the bhikkhunii ordination lineage for women given by the Buddha — equivalent to bhikkhu-ordination for men — was lost in Sri Lanka with the fall of Anuradhapura in Sri Lanka in the eleventh century C.E. and finally with the fall of Pagan in the thirteenth century C.E. Bhikkhuniis originally observed 311 Paa.timokkha Rules, and there are whole sections of the Paali Vinaya texts devoted to the their rules.

The Vinaya and the Patimokkha

The Paali Vinaya texts are contained in five large volumes. The Sutta- Vibha"nga division comprises the two books that contain the 227 Paa.timokkha Rules (and those for bhikkhuniis) with the stories of their origin and other explanations. The next two books, the Mahaavagga and Cullavagga of the Khandhaka division:

"...contain a great variety of procedural material dealing with such important Sangha functions as giving the Going Forth and Acceptance, the recitation of the Paa.timokkha and the keeping of the Rains Residence, as well as a great deal of material relating to bhikkhu's requisites, such as lodgings, medicines, clothing, etc." (HS ch. 7)

The last book (the Parivaara) is a form of appendix or supplement.

So the 227 Paa.timokkha Rules are a part of the greater Vinaya. As Ven. Thiradhammo remarks:

"...the Paa.timokkha is more like the bare bones or skeleton of the Vinaya Pi.taka [Basket]. Without reference to the explanations of the Sutta-Vibha"nga or the elaboration of the Khandhakas this skeleton has no viable application!" (HS ch.7)

The Buddha laid down that on full and new moon days all the bhikkhus in residence in the same community must come together in a formal meeting. If there is a quorum of at least four bhikkhus, they should listen to the full Paa.timokkha Rule. A competent bhikkhu who has learned this by heart will recite it in the Paali language for the Community so that they can remind themselves of their responsibilities in keeping the major 227 Rules.[28] The complete recitation may take anywhere from thirty-five minutes to an hour, depending on the skill of the reciting bhikkhu.

Before the Paa.timokkha recitation begins, each bhikkhu should admit to any offences that he knows he has committed by formally telling another monk (or monks). Once this is accomplished, the monk is considered 'pure' and can listen to the recitation of the rules. (The recitation includes questions, asking if any bhikkhu present is guilty of the

offences.) In many communities it is normal for each bhikkhu to make a 'general confession' of all possible offences to another bhikkhu before listening to the Paa.timokkha recitation.

Different offences are of different seriousness but the most common faults committed by carelessness or mistake can be cleared by 'confession' to another bhikkhu.[29] Admitting to one's mistake and agreeing to do better in the future is the way of growth and progress towards the elimination of all carelessness and absentmindedness.

Offences

When a bhikkhu breaks his precepts or rules[30] it is called an offence (aapatti). Such offences are committed by action or word, although intention is (almost always) a decisive factor. Just thinking about doing something wrong is unskillful and may lead to future problems but it is not an offence. We will be examining some of these rules in the following pages.

Major Rule Groups of the Patimokkha

a) The Four Paaraajika — The Defeaters

The new bhikkhu is told about the Paaraajika Offences immediately after ordination, so he fully knows that they are the most serious of all the offences and that the consequences of transgressing them causes him to be no longer a bhikkhu. The nature of the act that breaks any of these four Paaraajika rules clearly reveals that the bhikkhu is no longer interested in developing the subtle and refined way of Dhamma. The alternative of voluntarily disrobing is always available if he feels he can no longer keep the Rule and this is considered a much better way to handle this sort of overwhelming desire.

A monk automatically falls from being a bhikkhu[31] by committing any of these four offences of Defeat: sexual-intercourse, murder, major-theft, or falsely claiming supernormal abilities. A bhikkhu who falls into any of these four Defeater offences thereby severs himself irrevocably from the bhikkhu community and is no longer considered a bhikkhu. The text portrays it with some vivid similes showing their irreparable nature: as 'a man with his head cut off'; as 'a withered leaf fallen from its stem'; as 'a palm tree cut down'; as 'a broken stone.' For while all the other offences can be remedied, these four are terminal.

b) The Thirteen Sa"nghaadisesa — Requiring Formal Meetings of the Community

This is a very serious class of offence. However, any offending bhikkhu can be rehabilitated through confession and supervised probation. Finally, the bhikkhu needs to be reinstated by a specially convened Community (Sa"ngha) meeting of at least twenty monks.[32]

c) The Two Aniyata — Indefinite or Undetermined

The Bhikkhu Community (together with the bhikkhu concerned) have to decide which rule, if any, has been infringed.

d) The 30 Nissaggiya Paacittiya — Confession with Forfeiture

These rules are often concerned with bhikkhus being greedy and excessive in their demand for offerings, or with bhikkhus obtaining requisites through improper means. This oppresses lay donors and, classically, led them to comment: "How can these recluses... not knowing moderation ask for... ?" The rules of this category also guide bhikkhus on how they should take care of requisites and restrain the bhikkhus from obtaining items that by their very nature are inappropriate.

This offence can be cleared by forfeiture of the improper item to another bhikkhu(s) and formal confession of the offence.

◊ The other classes of offences can usually be resolved by a simple 'confession' to another bhikkhu(s). They are:

e) The 92 Paacittiya — Expiation through Confession

All these offences can be cleared through confession to another bhikkhu.

f) The Four Paa.tidesaniya — to be Acknowledged

g) The 75 Sekhiyavatta — Trainings

These are normally classified as offences of 'wrong-doing' (dukka.ta). There are two aspects to these 'rules of training' which are mainly about etiquette and good manners. First, they are a 'gauge' for the bhikkhu's mindfulness so that he becomes aware of his behavior. Second, there is the external perspective of an observer watching the bhikkhu's activity and noticing the care and refinement with which he moves, eats, etc. (For example, see Proper Behavior Outside the Monastery.)

h) The Seven Adhikara.nasamatha — Settlement of Issues

These are general procedures (rather than offences) for dealing with disputes, accusations, offences and duties. (See BMC p.511)

◊ In the full Vinaya texts there is also the class of 'grave' (thullaccaya) offence. This is a 'derived offence' from the most serious rules of Paaraajika and Sa"nghaadisesa (groups (a) and (b) above) to cover those circumstances when the full offence is not quite carried out but the conduct is still grave enough to be at fault. There is also the dubbhaasita offence of wrong speech.

Committing Offences

The Lord Buddha would not set down a rule until the situation demanded it, so the Paali often supplies the 'origin story' about how the different rules came about. Certain characters often reappear in the thick of misdeeds and mischief. For instance, one keeps on coming across Venerable Udaayin or the notorious 'group-of-six' monks. Their behavior[33] required attention and rectification from the Buddha, who then made it into a general rule for all the bhikkhus:

"In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in mind: the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of the well-behaved bhikkhus, the restraint of [defilements] related to the present life, the prevention of [defilements] related to the next life, the arousing of faith in the faithless, the increase in the faithful, the establishment of the true Dhamma, and the fostering of discipline." (BMC p.5)

Later circumstances may have required the Buddha to make amendments or special exceptions and the rule would then have been adjusted accordingly.[34] There are also many other minor offences mentioned in the original Paali texts, which have been further enlarged upon by later Commentaries. So the range of rules has become very extensive, and their observance and interpretation correspondingly wide.

◊ Note that it was often lay people's criticism that brought the monk's wrong doings to the attention of the Buddha. (However, also notice how such criticism was often too hasty in blaming all monks rather than just the original delinquent.)

Modernization? The Great Standards

More than two and a half thousand years have passed since the Vinaya rules were originally set down by the Buddha, and many things have markedly changed since then. Should the rules be modernized and brought up to date? How can this be done?

Already during His lifetime, the Buddha made special allowances for different regions (or *desa*) outside the 'Middle Country' of North India — where He lived and taught. These dealt with both the workings of the Community — for example, a smaller quorum for ordination is allowed in distant parts where there are fewer monks — and practical measures, such as special dispensation for footwear and bathing. (See EV,II,p.173) So there is a precedent for adapting to conditions, but this does not mean the abolishing of any rules [see End Note 6].

The Lord Buddha also left us a set of principles that can still be used as a standard to judge new circumstances.[35] These are known as 'The Great Standards.' Properly used they should protect against a wholesale dilution of the Rule.[36]

This is how the Great Standards are formulated:

"Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is

allowable, if it goes against what is not allowable, that is allowable for you." (BMC p.27; see also EV, II, p170)

◊ Treated with care, these Great Standards should enable bhikkhus to live according to the Vinaya Rule in, for example, isolated communities in non-Buddhist countries with non-tropical climates. They form a touchstone for modern conditions and substances.

Strictness and Blaming Others

Among the unenlightened, finding fault with others (rather than dealing with one's own problems) often seems to be one of our most damaging habitual tendencies. We are able to twist whatever we want to this purpose. (Including the book that you are reading.) For bhikkhus there are many cautions:

"... those [monks] who follow the Vinaya blindly... tend to be proud and arrogant, regarding themselves as better behaved and more strict than others, and despising other bhikkhus as inferior. This in itself is unbecoming and worthy of censure; and when such bhikkhus have to associate with others whom they feel to be deficient in observing the Vinaya, they do it grudgingly and with a sense of distaste, and thus bring even more trouble on themselves.

"As for the bhikkhu who behaves in the correct manner, he is bound to feel cheerful because he senses that his behavior is becoming." (OP p.11)

[shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)
alajjii [shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)

Disparate interpretations of the Vinaya rules can lead different communities into claiming that only their understanding is correct and everyone else is wrong. (See Disputes.) The Buddhist Monastic Code has this to say:

"There is, of course, a danger in being too independent in interpreting the tradition, in that strongly held opinions can lead to disharmony in the Community... At the same time,... there are many areas on which the Vibha"nga [section of the Vinaya] is unclear and lends itself to a variety of equally valid interpretations. For proof of this, we need only look at the various traditions that have developed in the different Theravadin countries, and even within each country. For some reason, although people tend to be very tolerant of different interpretations of the Dhamma, they can be very intolerant of different interpretations of the Vinaya and can get into heated arguments over minor issues having very little to do with the training of the mind."

Venerable Thanissaro continues by emphasizing:

"...that any interpretation based on a sound reading of the [Paali] Canon should be

respected: that each bhikkhu should follow the interpretations of the Community in which he is living, as long as they do not conflict with the Canon, so as to avoid conflict over minor matters in daily life; and that he should also show respect for the differing interpretations of other Communities where they too do not conflict with the Canon, so as to avoid the pitfalls of pride and narrow-mindedness."(BMC p.15)

◊ In the modern West we find ourselves with the unusual (unique?)[37] situation of having Buddhist monasteries and temples of so many different countries and traditions so close at hand. We should appreciate this abundance and variety, deciding which establishment suits our needs and then not worry about the shortcomings of other places.

Part Three: The Patimokkha Rules

Having established a background, we will now turn to the rules themselves. Rather than following the traditional listing, we will group rules (of varying seriousness) together under four headings, which might pertain to, or be of interest to, lay people:

Harmlessness

Relationships

Possessions and Offerings

Right Livelihood for a Bhikkhu

Miscellaneous

For other Patimokkha Rules not covered here, see Appendix B

(I) Harmlessness

◊ Throughout its history Buddhism has been renowned for its tolerance and compassion towards all living beings and this is reflected in the Buddhist monks' Vinaya. Their rules cover situations of causing harm ranging from murder — which is universally accepted as a crime — to such things as destroying plant life.

Murder

The third Defeater (Paaraajika) Offence deals with murder. The original story describes how some bhikkhus wrongly grasped the Buddha's meditation teaching on the loathsome aspects of the body[38] and, falling into wrong view, committed suicide or asked someone to end their lives for them. The rule can be summarized like this:

"Intentionally bringing about the untimely death of a human being, even if it is still a foetus, is [an offence of Defeat.]" (Summary Paar. 3; BMC p.78)

◊ A bhikkhu must not recommend killing, suicide or help arrange a murder.[39] Also, because in this rule a human being is defined as beginning with the human foetus, counting "from the time consciousness first arises in the womb," he must not advise or arrange an abortion.

There is no offence if death is caused accidentally or without intention.[40]

Killing

The previous offence was one of Defeat for murder whereas this rule is one of Confession (paacittiya) for killing animals. It originally arose because Venerable Udaayin, a frequent delinquent, detested crows so much that he shot them with arrows and then displayed their cut-off heads.

"Deliberately killing an animal — or having it killed — is [an offence of Confession]." (Summary Paac. 61; BMC p.423)

'Animal' here is paano, literally 'having breath.' The Commentary explains that it includes living beings down to the size of a bedbug. Elsewhere the texts forbid the killing of "even an ant."

◊ One of the bhikkhu's requisites is a water filter. This is employed to prevent the killing of (visible) waterborne creatures when making use of water from a well or stream. Practically, this also leads bhikkhus to take extra care that they cover water jars or regularly change water so that mosquito larvae do not have opportunity to breed. This shows how the Vinaya Rule emphasizes care and forethought as 'preventive medicine.'

There are two rules concerned with bhikkhus and their use of water:

One of these offences was originally perpetrated by the notorious 'group-of-six' monks who used water that contained living beings. It can be summarized:

"Using water, knowing that it contains living beings that will die from one's use, is [an offence of Confession.]" (Paac. 62; BMC p.424)

In the second offence the monks of AA.lavii were doing repairs and 'sprinkled grass and clay' with water that they knew contained life. It is summarized:

"If a bhikkhu knows that water contains living beings but still pours it out onto grass or earth it is [an offence of Confession.] Also pouring — or having it poured — into such water anything that would kill the beings therein is [an offence of Confession.]" (Paac. 20; See BMC p.319)

Intention is an essential factor here. For example, if a bhikkhu only intends to sweep a path but accidentally kills ants in the process, there is no offence because it is not deliberate. However, ordering an animal to be killed (and it is) is an offence. (Also, if he suspects that that animal was killed to provide him with food, it is an offence to eat it. See Meat-eating.)

Destroying Vegetation

◊ The common belief at the time of the Buddha was that plants (and even soil) were 'one-facultied life.' Today we have ecologically 'green' beliefs that are often equivalent — at least they seem to lead to much the same attitudes.[41] (In Thailand, forest monks are well known as the best protectors of the jungle.)

The eleventh Confession offence concerns destroying plant life. It originated because a bhikkhu harmed 'one-facultied life' by cutting down trees. He continued to cut down a

tree even when the tree-deva[42] asked him to stop, so she went and complained to the Buddha. This led to lay criticism of such behavior and a rule was set down:

"Intentionally damaging or destroying a living plant is [an offence of Confession.]"(Summary Paac. 11; See BMC p.294)

Therefore destroying a living plant — for instance, felling a tree, uprooting a flower, burning grass — is a Confession offence; as is picking fruit from a tree, a flower from a bush, etc. It is an offence of wrong-doing (dukka.ta) to damage or destroy fertile seeds or pips, or viable seedlings. (See Kappiya).

◇ Bhikkhus who live in tropical forest monasteries constantly have to protect both the jungle and themselves. When paths are overgrown, snakes and other dangerous 'creepy-crawlies' can be trodden on — and bite back! There also may be a need for firebreaks. One way that forest monks cope with this is a daily routine of sweeping the paths. However they are not allowed to dig or clear the land.

The tenth Confession offence arose when bhikkhus dug the ground and got others to dig, and the local people criticized them because they considered the earth to be 'one-facultied life.' The rule is phrased like this:

"Should any bhikkhu dig soil or have it dug, it is [an offence of Confession.]" (Paac. 10; BMC p.292)

Digging, breaking the surface of the earth, lighting a fire on it, pounding a stake into it are all disallowed. (If such 'earth' is more gravel or sand than 'soil' — and has no living creatures in it — it may then be dug.)

◇ It is, however, allowable for monks to hint to laypeople or novices about what needs doing as long as the words or gestures fall short of a command. When bhikkhus need paths to be cleared, necessary work done on the ground, firebreaks made, etc., any lay attendant wanting to help should listen out for hints and indications: 'A post hole dug over there would be useful'; 'make this ground allowable,' etc. What is needed can then be clarified.

◇ One practical and long term effect of these rules is that they have steered bhikkhus away from involvement in agriculture and land ownership. Such a development would also have isolated bhikkhus from the lay community because they would no longer have needed to depend on alms food.

(II) Relationships

Bhikkhus cannot live in complete isolation from lay people, for the mutual support relationship is intrinsic to their way of life. However, it should never become an intimate relationship for this goes against the whole purpose of leaving the 'family life' with its endless 'enclosed' complications.[43]

The 'Holy Life' or Brahmachariya is one that checks the display of any form of sexual

desire through the actions and speech of the bhikkhu. (In fact restraint from gross sexual misconduct is already part of the Five Precepts [see End Note 4]. The Eight and Ten Precepts immediately refine this and then the Vinaya manages it with even greater subtlety.) One's Dhamma life can then advance towards the ending of all desire through mind development and meditation. The most potent object for such sexual desire, that which the mind is most tenaciously grasping after, is usually associated with the opposite sex, so many rules involve this relationship.[44]

Sexual Intercourse

◊ The first offence of all the 227 listed rules of the Paa.timokkha concerns a bhikkhu engaging in sexual intercourse. It remains a hot issue, perhaps even more so today, going by the number of sexual scandals that rock the Buddhist religious world in both the East and the West. As Venerable Thiradhammo writes:

"While some of the guidelines may seem somewhat rigid or prudish, it is important to reflect upon the volatility and durability of rumour, even if untrue. The incessant sex-scandals in religious circles may provide a sufficient incentive to encourage the greatest measure of prevention and discretion." (HS ch.13)

The rule was originally laid down because of Venerable Sudinna. He was the son of a rich merchant, who left home to become a bhikkhu only after great opposition from his family. He went away to practice Dhamma and when he came back to visit sometime later, his parents were overjoyed to see him and plotted to lure him back into the lay life again. They invited him for a meal and then laid out their wealth in front of him, piled up in two huge heaps of gold, while the wife he had left behind dressed herself in her most irresistibly alluring way. Venerable Sudinna remained unmoved by all of this. After telling them to throw the gold away in the river, he called his former wife, "Sister." Nevertheless, when his elderly mother pleaded with him at least to give them an heir, he foolishly gave in and had sexual intercourse with his former wife.

This First Defeater Offence is summarized:

"A bhikkhu who engages in any form of sexual intercourse is Defeated." (Paar. 1; See BMC p.45)

Every form and variety of sexual intercourse with sexual penetration — whether genital, oral or anal, whether with woman, man or animal — is forbidden. The penalty is the heaviest one of Paaraajika or Defeat.

Intimacy — Touching

◊ The modern West has stories of sexual harassment, so the ways that the Buddha dealt with such matters should not seem so very strange.

If a bhikkhu touches a woman in a sexual way, he commits a very serious offence requiring formal meetings of the Community and probation (Sa"nghaadisesa). The scrupulous bhikkhu wants to remain above suspicion so, if he can, he will avoid all physical contact. (Hence his attitude to shaking hands. This also explains why in

Thailand a receiving cloth is used to receive offerings from women. (See EN 85)

The rule was first set down by the Buddha after a brahman and his wife had gone to inspect Ven. Udaayin's fine dwelling. As Ven. Udaayin was showing them around, he came up behind the lady and "rubbed up against her limb by limb." After they had left, the husband praised Ven. Udaayin but the wife was critical and explained what had happened. The brahman then complained, "Isn't it even possible to take one's wife to a monastery without her being molested?" This rule was then set down:

"Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community." (Sa"ngh. 2; BMC p.100)

To be at fault, the bhikkhu must usually do some action to bring contact with a woman while lust overcomes his mind.[45] If he accidentally stumbles and bumps into a woman or vice-versa, or if he is accosted by a woman, as long as there is no intention to come into lustful contact there is no offence. However, the average bhikkhu's mind tends to be so quick and unruly — he is, after all, still in training and therefore unenlightened — that he may prefer to be super-cautious about such situations.

If a bhikkhu touches his mother out of affection, then this is still an offence but the lesser one of wrong-doing (dukka.ta). [46] While gratitude to parents was strongly emphasized by the Buddha, the bhikkhu having left the home-life and his family should not cling to worldly relationships. The only true way for him to fulfill his filial obligations is by gaining insight into Dhamma and then teaching his parents.

If a bhikkhu is acting with lustful intentions, he incurs a grave (thullaccaaya) offence for making bodily contact with a pa.n.daka ('sex- aberrant') and an offence of wrong-doing for contact with a male. (See BMC p.103)

◇ The previous rules dealt with the bhikkhu's physical actions, the next two rules are offences — again of the very serious category — that concern his wrong speech towards women.

Flirting

This rule came into being when many women visitors came together to look over Ven. Udaayin's dwelling. He spoke to them in a lewd, flirtatious way so that some of them said, "It is improper. Even from our husbands we wouldn't like to hear this sort of thing." Therefore, the Buddha laid down this rule:

"Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community." (Sa"ngh. 3; BMC p.110)

Propositioning

◇ The following rule is very relevant today when some misguidedly believe that

submitting to sex with spiritual teachers can help in their spiritual development.

Again, it was originally a lustful Ven. Udaayin who was the cause of this offence. This time, he suggested to a beautiful and devout woman follower that she make a 'special offering' to him, that of sexual intercourse. The Buddha then set forth this rule:

"Telling a woman that she would benefit from having sexual intercourse with oneself is [an offence requiring initial and subsequent meetings of the Community.]" (Summary[47] Sa"ngh. 4; BMC p.117)

Matchmaking

◊ The major issue today seems more to center around divorce and the breakdown of marriage rather than arranging marriages. However one should note how these affairs can involve the bhikkhu and how he should guard against becoming too drawn in. (It is also noteworthy that this is considered one of the most serious offences.)

Ven. Udaayin caused this rule to be set down because he involved himself in arranging many marriages and liaisons. When some of these failed, they blamed him for the failure. The offence is summarized:

"Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison — it entails initial and subsequent meetings of the Community." (Sa"ngh. 5; BMC p.117)

A bhikkhu should not officiate at weddings,[48] except perhaps to chant a blessing afterwards and encourage the newly married couple to lead virtuous and faithful lives together based in generosity, virtue and meditation. He also has to be circumspect when counselling couples. (There is no offence in reconciling a married but estranged couple as long as they are not yet divorced.)

Alone with a Woman

◊ A bhikkhu not only has to be impeccable but also must be seen to be so. He sets an example for everyone and therefore must be beyond reproach. Any doubtful situations have to be clarified, which is how the next rules came about. Some knowledge of these rules may also help to explain the sometimes seemingly antisocial attitude of some bhikkhus. (When bhikkhus are reluctant to enter into too private a conversation, it may reflect the unsuitability of the time and place for such a meeting.)

There are two aspects to these particular rules: physical closeness and private conversation (see below Talking Privately). If a woman sees a monk who is sitting alone and she wants to sit close to him, or she wants to have a one-to-one conversation with him, the following rules have to be taken into account.

First, the rules dealing with intimate proximity:

The Two Aniyata, Indefinite or Undetermined Cases, were formulated after Ven. Udaayin

went to visit a recently married young woman. He sat privately with her, in a secluded place, just the two of them, talking about worldly affairs. The respected female lay-follower, Visaakhā, saw them sitting there and said to Ven. Udayin, "This is improper, Ven. Sir, and unsuitable, that the master should sit in private like this. Although, Ven. Sir, the master may have no desire for sexual intercourse, there are unbelieving people who are difficult to convince."

The Buddha therefore set this down:

"Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, [49] having seen (them), might describe it as constituting any of the three cases — involving either Defeat, [Community Meetings], or [Confession] — then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases... or he may be dealt with for whichever case the female lay follower described. This case is undetermined." (Aniyata 1; BMC p.157)

The Second Indefinite Offence is similar to the first, except that the place is less secluded and therefore not suitable for sexual intercourse although it could still be grounds for the other sexual offences, such as "addressing a woman with lewd words."

◇ When a bhikkhu intentionally sits alone with a woman in a secluded or private place (as in the above two rules) it can lead on to more intimate behavior or at least to misunderstandings from unexpected onlookers. To preclude such problems a bhikkhu needs a companion or 'chaperone'. [50]

A 'secluded place' is where a monk and women can sit (or lie down) on a seat together in a place that is hidden from view and out of earshot, for example, a private room or behind a wall or hedge. In such circumstances, a man or boy old enough to understand what is inappropriate conduct must be also present as chaperone. Therefore, if a woman — or women, for according to this particular rule (Aniyata 1) it does not matter how many there are — sees a bhikkhu sitting alone in such a very secluded place, she should remember about this rule and not go and sit with him but await a more suitable time or find a male to act as chaperone.

A less secluded but still 'private place' (Aniyata 2) would be, for example, a bench in a deserted park or a glassed-in porch or any other place that is private but not secluded enough for sexual intercourse. (BMC p.389) In this case, the Commentary allows the chaperone to be either male or female but they must be someone who knows 'what is and what is not lewd' and they must be 'within sight.' However if the monk and woman talk together the chaperone must be male because of the relevant rule about that. (See Talking Privately below.)

◇ The following 'Confession Rules' connect with the above 'Indefinite Rules.' (See explanations above for definitions of a 'secluded' and a 'private place'.)

The forty-fourth Confession Offence originated when the husband of a woman denounced Ven. Upananda for sitting alone in a 'secluded place' with his wife. The ruling:

"Sitting or lying down with a woman or women in a private, secluded place with no other man present is [an offence of Confession.]"(Summarized Paac. 44; BMC p.385)
The next Confession Offence follows on with Ven. Upananda, this time, being caught sitting alone with the man's wife in a 'private place.' This time the ruling is:

"Should any bhikkhu sit in private, alone with a woman,[51] it is [an offence of Confession.]"(Paac. 45; BMC p.389)
Therefore as with the Indefinite Offences above there needs to be a chaperone present.

Talking Privately

◇ The previous rules dealt with physical proximity whereas this next rule concerns a bhikkhu and woman talking alone. It might appear strange that a rule should completely forbid confidential interviews with a bhikkhu alone. Yet if one reflects on how things have regularly gone wrong with such private spiritual counselling, it is easier to see that being safe is better than sorry — for the sake of everyone involved. Even if their conduct is completely pure, it still may lead to rumour and criticism.[52]

The seventh Confession offence arose when Ven. Udaayin went to visit lay supporters. He sat close to the mother of the family at the front door, teaching her Dhamma in a quiet, confidential manner, and then approached the daughter-in-law who was by the side door and spoke to her in the same way. Both women mistakenly thought that he was flirting with the other, and criticized him, saying that Dhamma should be given in a clear and open way. As a result the Buddha eventually laid down that:

"Teaching more than six sentences [vaacaa] of Dhamma to a woman, except in response to a question, is [an offence of Confession] unless a knowledgeable man is present." (Summarized Paac. 7; BMC p.285)

There are different interpretations as to exactly what is meant by 'six sentences,' for the Paali word vaacaa can mean 'word,' 'saying' or 'speech.'[53] Even if there are many women, but no other man, it is still considered an offence.

◇ One can see from the origin of this rule that the point (again) is not that women cannot be taught Dhamma but that it should be done in a way that is completely open and above misinterpretation.

Staying Together

◇ The next rule deals with the proximity of bhikkhus and women at night. There are different interpretations of this rule and as it is a frequently asked question extra translations with some discussion will be included.

This rule originally arose when Ven. Anuruddha — one of the most highly accomplished

disciples of the Buddha — was traveling and asked the woman who owned a travelers' rest house if he could stay the night. She readily agreed and when more travelers arrived and Ven. Anuruddha let them share the room, she invited him to come and sleep inside instead. She had, however, become infatuated with him and tried to seduce him. When she saw that Ven. Anuruddha was completely unmoved, she came to her senses and asked his forgiveness. Ven. Anuruddha then gave her a Dhamma talk which so delighted her that she took refuge in the Triple Gem.

Here are several translations:[54]

"If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is [an offence of Confession.]" (Paac. 6; Nv p.14)

"A monk who lies down with a female in the same building under the same roof and within walls, which are complete or almost complete, commits [a Confession Offence.]" (Paac. 6; BBC p.120)

"Lying down at the same time in the same lodging with a woman is [an offence of Confession.]" (Paac. 6; BMC p.280)

There are complications concerning how this rule should be applied to modern conditions, for example:

"Houses in tropical climates are often constructed without the system of doors and rooms found in colder climates, hence the importance of this rule. Bhikkhus obliged to stay in a Western-type house with lockable rooms in places where no [monastery] exists, as must sometimes happen during Dhammaduta [Spreading-Dhamma] work, will hardly be included here." (Paat. 1966 Ed.; p106)

"The Commentary (Samantapaasaadika) further explains that when there are many rooms in a single building — such as in a block of flats or apartments — the 'same sleeping place' is only those rooms which have a common 'entrance' (upacaara). It continues by explaining that an 'entrance' is where one washes one's feet before entering a set of rooms. Now each flat/apartment usually has a doormat on which one wipes one's feet before entering the flat/apartment and therefore, following the Commentary, the doormat marks the 'entrance' (upacaara) of a single 'same-sleeping-place.' In other words, separate flats/apartments become separate sleeping places for the purposes of this rule."(AB)[55]

So there are different interpretations as to exactly what is meant by 'same place.' For example, does a locked door make a room a separate place? The Commentary suggests that if a building is divided into units that are not connected and each has a separate entrance, then each unit counts as a 'place.' Therefore apartment blocks would be allowable. And hospitals?

In the West, where there are few monasteries, visiting bhikkhus have to decide how to follow these rules. It is not just a question of being strict but also about how it looks to lay people. Will they be suspicious about a bhikkhu staying too close to women? How will they feel if he stays in an expensive hotel room? A good standard is probably:

"...since the Canon gives no clear guidance on this point, the wise policy for an individual bhikkhu is to follow the views of the Community to which he belongs." (BMC p.274)

Traveling Together

The next point to deal with is that of a bhikkhu traveling with a woman. This is also a very practical question and is often asked about.

In the Buddha's time, a bhikkhu was about to set out on a journey when he met a woman who has just quarreled with her husband. She asked where he was going and if she could accompany him. He agreed. The husband then appeared, searching for his wife. He heard that she had gone off with a monk and assumed that they were lovers, so when he caught up with the pair he thrashed the bhikkhu before explanations could be made. When the husband realized his mistake, he apologized to the bhikkhu. Therefore this rule was set down:

"Traveling by arrangement with a woman from one village to another is [an offence of Confession.]" (Summarised Paac. 67; BMC p.434)

◊ Modern practice differs according to the Community so lay women should bear this rule in mind when arranging transport for bhikkhus,[56] or going to the same place as them. Reluctance by a bhikkhu to arrange such journeys might also be explained by this rule.

"...it seems reasonable, as there is some uncertainty [as to whether it applies to more than just one monk and one woman,] to be more lenient allowing a journey with one or more women as long as there is at least one male accompanying the monk and the journey is not long. For example, a woman driving two monks in her car to an invitation in the next village seems no more reprehensible than two monks sitting down talking Dhamma to the women, but two women driving across Australia with two monks could be a cause for concern." (AB)

(III) Possessions and Offerings

The term 'bhikkhu' is defined as 'almsman,' or 'mendicant.' He is one who depends on others for his material needs. This relationship of 'right livelihood' incurs responsibilities: the bhikkhu must receive and use offerings in the right way, whereas the lay devotee should make material offerings in the right way and receive Dhamma teachings in the right way. (See also Wrong Livelihood.) The lay person gives material support, which the bhikkhu properly receives and uses in his Dhamma-practice so he can eventually reciprocate with the 'highest of gifts' — Dhamma.

The proper needs of a bhikkhu and how they are supplied is extensively covered in the

Vinaya Rule. If all bhikkhus were enlightened, we obviously would need few guidelines. However, most monks are still in the process of learning how to completely to eradicate greed, anger and delusion, so 'possessions' misused can easily lead to unskillful states of mind.

The Four Requisites: What Does a Bhikkhu Need?

The Buddha said that there were four necessities of life — clothing, food, lodging and medicine — and that they have to be treated properly:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body that cause shame.

"Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort.

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen and for the maximum freedom from disease."
[OP pp.46-47; (Pali: M. I, 10; A. III, 387)]

Clothing, food, shelter and medicine are necessary whether one is a lay person or a bhikkhu. The bhikkhu, however, should take a completely balanced stance towards these fundamentals. Advertising and the latest fashion should not draw him, for he should be solely concerned with simplicity and lack of attachment towards things.[57] It seems that the original requisites were 'basics' that wandering bhikkhus could conveniently carry around, for example, an alms bowl, three robes, a sitting cloth, a needle-case, and a waist band. However, extra allowances were gradually given as the need arose, for instance, a water filter, a razor and its sheath, the stone and strop for sharpening it and then articles such as an umbrella and sandals. Later the commentaries allowed other similar items.

Does a Bhikkhu Beg?

The Buddha made it clear that bhikkhus should avoid begging if possible. (In times of great need a bhikkhu is allowed to ask for his basic requisites, for example, if his robes are stolen he may ask any lay person for one replacement robe.) He gave this story about 'begging':

A bhikkhu came to the Lord Buddha and complained about a great flock of noisy birds

that came to roost at night in the forest surrounding his abode. The Buddha suggested that if he wanted them to go away he should go, many times throughout the night, and beg a feather from each bird. The birds, thinking, 'that monk wants a feather, and another, and another...', left the forest and never returned. The Buddha then explained that begging and hinting were unpleasant even to common animals, how much more so to human beings.

A bhikkhu who is constantly begging for things displays his greedy state of mind. No one likes to see this, and lay supporters may start by criticizing him and then turn to blaming his Community or even the Buddha's Teaching. The Buddha, therefore, set down many rules to guide the bhikkhus about what is proper conduct.

How to Help a Bhikkhu — Invitation

Normally a bhikkhu will not ask for things. Instead, he will wait for something to be offered. This is exemplified in the alms round where the bhikkhu makes no request, does not even look at people, although he may quietly wait to see if an offering is to be made before moving on. One way that lay people enable a bhikkhu to ask them for help is by making an invitation or pavaara.naa. [58]

The Buddha allowed a bhikkhu to accept pavaara.naa or 'invitation.' Such an invitation is made when lay people decide to commit themselves to supplying medicines if a particular bhikkhu should ever become ill, or it can be a broader offer of help. (Although a sick monk is allowed to ask anyone for medicine, asking somebody who has already invited him with a pavaara.naa invitation is obviously preferable.) Therefore if lay people meet a bhikkhu who seems worthy of help and support, they may make such an invitation. Quite a number of the rules[59] deal with what and how much may be asked for when a donor makes this formal invitation.

An invitation can therefore be quite specific about what is being offered and how long that invitation will last. (Obviously, if circumstances change or the request is unreasonable, the donor has no obligations — and a conscientious bhikkhu is always sensitive about this.)

A clear invitation[60] will also help prevent misunderstandings. For instance, the bhikkhu will know exactly what has been offered and so will not ask for more than that; and the lay person will not be overwhelmed by extravagant requests.

The original circumstances of the forty-seventh Confession Offence were as follows:

A lay supporter possessed much 'medicinal ghee' so he invited the monks to make use of it during the following four months. Much of the medicine was still left, so he extended his invitation for another four months and then extended it for life. The Buddha allowed this. However, that same lay donor had once criticized the 'group-of-six' monks because of their previous improper conduct so they decided to take their revenge by asking him for an impossibly large amount of medicine (ghee) and then criticized him when he

could not immediately produce what he had promised. This rule was set down:

"A bhikkhu who is not ill may accept (make use of) a four-month invitation [pavaara.naa] to ask for requisites. If he should accept (make use of) it for longer than that — unless the invitation is renewed or is permanent — it is [an offence of Confession.]" (Paac. 47; BMC p.393)

When the invitation is more vague — for example, a lay person may just say, "If you need anything, Bhante, let me know" — the bhikkhu should not exceed the spirit of the invitation. In fact some communities consider that an invitation in which the lay person does not mention any time limit is valid only for four months and that taking up the invitation beyond that time is an offence.

A bhikkhu is always allowed to ask for requisites from his relatives without having formal invitation first. (Whether they actually supply anything is, of course, up to them.)

'Relatives' are considered to be those with whom the bhikkhu has common ancestors back through seven generations, on both the mother's and father's side. Here 'in-laws' are not counted as relatives.

"Thus all descendants of one's great-great-great-great-great-great-grandfather are counted as one's relatives... [although] a bhikkhu at present would be well-advised to regard as his relatives only those blood-relations with whom ties of kinship are actually felt." (BMC p.183)

What does a Bhikkhu Possess?

The ideal possessions of the bhikkhu are just his basic requisites: three main robes (described in the following section); alms bowl; waistband; needle and thread; razor and water filter.

The alms bowl can be made from clay or iron but must be properly fired to harden it (if clay) and rustproof it (if iron). Three bowl-sizes are mentioned: small, medium and large. [61] There are also several rules about begging for a new bowl before one's old one is worn out, which entails forfeiture of the wrongly acquired bowl. (Nis. Paac. 22; 23)

The waistband became necessary when a monk's 'skirt-robe' fell down while he was in a village. The needle and thread are needed for patching and repairing the robes — and many teachers instruct that it is a wrong-doing for a monk not to repair them the same day.[62] While the razor became necessary when:

"At one time, bhikkhus' hair was long. The Buddha asked the bhikkhus:""Bhikkhus, are the bhikkhus able to cut one another's hair?"When they answered in the affirmative, he allowed a razor, whetstone, razor-case, felt wrapping and barbers' equipment..."Lay people criticized the group of six bhikkhus for wearing long hair. The Buddha made this a Wrong-doing, allowing only two finger-breadths in length or two months growth, whichever came first... Hair and beards should not be styled, combed or smoothed, or gray hairs plucked out — all considered to be 'like pleasure-enjoying householders.'"(HS ch.12)

The water filter is needed to avoid killing small creatures in drinking water. (See also Killing.)

However, most bhikkhus will have more than this — ranging from everyday items like soap and toothpaste, candles and matches, pen and books, a watch or clock, a flashlight or torch, to more sophisticated things appropriate to their environment. The principle is that such things should not be luxurious or expensive.[63] Anything that is given to him (that is allowable) is his to keep, and he is allowed to give his things away if it is done in the right way and does not cause the donor's faith to decline.[64]

Disposal or appropriation of anything owned by the Community, or belonging to the monastery, is strictly controlled and is covered by the rules that follow in the next section.

After a bhikkhu dies, his possessions will normally revert to the Sangha:

"Articles belonging to bhikkhus and novices who have died have the Sangha [Community] as owner, that is they are the inheritance of the Sangha." (EV,II,p.151)
Wrongly Receiving Gifts

When a bhikkhu receives a general (i.e., non-personal) gift, there are two rules to guard against his misdirecting it. (When a bhikkhu actually steals something it is an offence of Defeat. See Stealing.)

The first of these rules arose when a guild was preparing to make an offering of a meal and some cloth to the whole Community whereupon the 'group-of-six' bhikkhus arrived and pressured the donors into giving the cloth to them instead:

"Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 30; BMC p.256)

"'Gains' here refers to robes, alms food, abodes and medicines... and other allowable things. [They are] gifts dedicated as offerings to the Sangha but not yet offered. A bhikkhu diverts such gifts to himself by asking directly for them or by roundabout speech so that the donor will give them to him." (Nis. Paac. 30; Paat. 1969 Ed.; p159)

In the above rule the wrongly obtained 'gift' must be forfeited to another bhikkhu(s). (However, money is a special case. See Valuables and Money.) The following rule complements the one above but is an offence of Confession:

"Persuading a donor to give to another individual a gift that he or she had planned to give to a Community — when one knows that it was intended for the Community — is [an offence of Confession.]" (Paac. 82; BMC p.461)

What can be Offered?

As has been mentioned above, the Buddha said that there were four necessities for life — Clothing, Food or 'edibles,' Shelter or lodging and Medicine — so we will use those

divisions in the following sections.

◊ There is also a Sutta where it is mentioned that bhikkhus do not accept gifts of gardens, paddy-fields and other sorts of land, or draught animals, and other sorts of animals, etc. (EV,II, p.150)

Clothing: The Robe

The basic clothing that the Buddha originally suggested for a bhikkhu was made from discarded cloth ('rags') sewn together and dyed.[65] After sewing the pieces together, they were just large rectangular pieces of cloth worn wraparound style. In the beginning, [66] it seems that there were two robes: a sarong skirt-like robe (antaravaasaka) tied with a belt, and a robe to cover the upper part of the body (uttaraasa"nga). When the cold weather required more protection, the Buddha allowed a third robe, which was a double-thickness outer robe (sa"nghaa.ti).

Some rules limit the size of robes because cloth in India in those days was expensive due to the simple methods of spinning and weaving. Also, so that the robe would not be worth stealing, the cloth always had to be cut into panels that were then sewn together based on the design of paddy fields seen from a mountain:[67]

[sketch of the panels of a robe]

After having received an offering of white cloth and having properly cut and sewn the panels together, the bhikkhu must dye it to produce the 'yellow robe.' Traditionally, vegetable dyes were used in this process. Different plants and woods when boiled up will produce slightly different shades of dye color — the Paali text calls the standard color kaasaaya or kaasaava, translated as 'dun-colored dye-water'[68] — so there is some variety. When bhikkhus from different communities come together, their different shades of 'yellow'-dyed robes makes this very noticeable. (The destruction of the South East Asian forests has led to chemical dyes being used more frequently, so that cloth offered nowadays is often pre-dyed and brighter in color.)

Slightly varied styles of wearing the traditional set of three robes have developed over the years in different countries.[69] But basically, the rectangular shaped robe is put around the body and the two vertical edges are folded or rolled together. Then either it is tucked in and secured with a belt (for the skirt-robe) or, for the larger outer robes, the edge is 'thrown' or flicked over the left shoulder and pinched under the left arm so that it will not slip off. There are various techniques for this. (It needs some practice!)

In the Lord Buddha's time, it was a sign of respect to bare one's right shoulder. Therefore when in the monastery the bhikkhu will normally wear his outer robe with the right shoulder visible. On leaving the monastery for inhabited areas he must cover both shoulders.[70]

In addition to this required set of the 'triple robe,' which every bhikkhu must have and look after, there are extra cloths that can be used occasionally.[71]

The Robe Offering Time

The month following the three months of the Rains Retreat — sometime in the October-November period — is the traditional Ka.thina time for renewing bhikkhus' robes.[72] In ancient times, this was when bhikkhus would help one another in hand-sewing cloth into new robes — using the special wooden ka.thina frame.

This is the time when lay supporters often make a special offering of cloth and other requisites to all the monks at a particular monastery. A sewing machine is normally used but all the monks still try to help in the marking out, cutting, sewing, or dying process. The cloth has to be offered, sewn and dyed, so that it is a finished robe and ready to wear within the same day. (Often the robe nowadays is already sewn and pre-dyed.) If this procedure is carried through correctly, the bhikkhus are then entitled to special allowances for the next few months.

The Ka.thina Ceremony is optional (unlike some other observances that are mandatory) and requires a quorum of five (eligible) bhikkhus. It has, however, generally become an important festival and almsgiving occasion.

Alms Food

◊ As has been mentioned above, the Buddha said that there were four necessities of life: clothing, food, shelter and medicine.

The Buddha suggested[73] that the basic source of food for bhikkhus was that received on the morning alms round (pi.n.dapaata). This daily dependence on alms food reminds both the bhikkhus and the lay devotees of their interdependence and prevents the bhikkhu from becoming too isolated from the lay community. He 'meets' them every day and eats the food that they share with him. Several important rules are concerned with this as well as a major section of the Sekhiya Training rules. (See below; see also story about Ven. Assaji.)

An alms round is not considered begging, for the bhikkhu does not solicit anything but is ready mindfully to receive any alms that lay people may wish to give. Although alms food may sometimes be meager, the bhikkhu is always expected to be grateful for whatever he is given.[74] It is surprising how particular we can be about what food we like to eat; and what complications that can cause. This is reflected in the way rules concerning 'edibles' are arranged, which may seem very complex especially when the bhikkhu's life is supposed to be so simple. It should be borne in mind that the rules often deal with extraordinary circumstances and try to prevent them from becoming the norm.

Begging for Food

When the 'group-of-six' monks in the Buddha's time solicited 'special foods' and ate them themselves, the lay people criticized this saying, "Who isn't fond of good food and sweets?" The Buddha therefore laid down this rule:

"There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, fresh milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is [an offence of Confession.]" (Paac. 39; BMC p.367)

"There are sumptuous foods, namely foods mixed with ghee, butter, oil, honey, molasses, fish, meat, milk and curd; and a monk who, though not sick, asks for such sumptuous foods for himself and eats them commits [an offence of Confession.]" (Paac. 39; BMC p.127)

The ancient commentators suggest that these 'finer foods' are actually made when one mixes rice, for example, with butter or fish, etc.

An exception is made for a monk who is ill, and a bhikkhu can ask for special food for the sake of a fellow monk who is sick. (He is always allowed to ask a relative or someone who has offered a Pavaara.naa Invitation.

Receiving and Eating Food

A whole section[75] of the seventy-five Sekhiya Training guidelines is concerned with how a bhikkhu receives and eats his alms food. Although 'table manners' may differ from country to country, and from age to age, these Sekhiya rules still largely conform to what is considered good manners:

"I will receive alms food appreciatively."[76] (Sekhiya 27)

"When receiving alms food, I will focus my attention on the bowl." (Sekhiya 28)

◇ This explains why the bhikkhu may not look at the donor when accepting food — he is concentrating on properly receiving it.

"I will receive/eat (bean-)curries in the right proportion to the rice." (Sekhiya 29/34)

It is suggested that this was laid down so that bhikkhus on alms round would not pass by people offering plain rice in favor of better quality food. (See EV,I,p.211)

"I will receive alms food only until it reaches the rim of the bowl." (Sekhiya 30)

◇ However, on festival or special occasions the bhikkhu's bowl may be emptied so that everyone who wants to join in offering has the opportunity.[77]

"I will eat alms food attentively." (Sekhiya 31)"When eating alms food, I will look only into the bowl." (Sekhiya 32)

◇ This is also why the bhikkhu should not be expected to talk while he is eating, for this will distract his attention.

"I will not cover up curries or other food with rice out of a desire to get more." (Sekhiya 36)

If donors think that the monk has only plain rice in his bowl, they may give him some 'better' food.

"When I am not sick, I will not ask for curries or rice for my own benefit." (Sekhiya 37)
Other Sekhiya rules seem aimed at bhikkhus eating from their bowl using their fingers in the traditional way of India:[78]

"I will not make up an overlarge mouthful of food; nor open my mouth until the portion of food has been brought to it; nor put my fingers into my mouth; nor speak with my mouth full.

"I will not eat: stuffing out my cheeks; shaking my hand about; scattering grains of rice about; putting out my tongue; making a champing sound; (or drink) making a sucking sound; licking my hands; scraping the bowl; licking my lips. I will not take hold of a vessel of water with my hand soiled with food." (Sekhiya Section; see End Note 75.)

Meal Time

In the West the first meal of the day is 'break-fast.' For the bhikkhu this is literally true, for he will not have taken any food since the previous morning. Food intake is limited to the hours between dawn and noon. The practice of not eating in the afternoon is a very old tradition mentioned in the earliest Suttas.[79] It is also included in the Ten Precepts of the novice (saama.nera) and dasasiila mata nun; and the Eight Precepts of the lay devotee [see End Note 4].

'Food' here refers to things like cooked grains; sweets made from flour, beans, etc.; fish; meat; fresh milk and sour milk;... fruits, tubers and all 'main course' foods. (See EV,II, pp.131-133)

When these staple foods go beyond their time limit (i.e., after noon) a bhikkhu will incur an offence if he consumes them. The original story shows the complications that can arise from leaving the monastery at the wrong time:

The 'group-of-seventeen' bhikkhus — another set of frequent misdoers — went out one afternoon to enjoy themselves at a festival outside the city. When lay people saw them they gave them a meal and food to take back to the monastery. The Buddha therefore laid down this rule:

"Should any bhikkhu chew or consume staple or non- staple food at the wrong time, it is [an offence of Confession.]" (Paac. 37; BMC p.362)

◊ This 'wrong time' is defined to be from noon until dawn the following day.[80] A bhikkhu is still at fault even if he genuinely miscalculates the time or mistakes an item of 'food' for a 'medicine.' Therefore if donors are preparing food for a bhikkhu they should be careful that they are not late in offering it so that the meal can be finished before noon. It is also noteworthy that an ill bhikkhu has no exemption from this rule so he likewise should not take food in the afternoon.[81]

The Four Sorts of Edibles

Any nutriment that a bhikkhu puts into his mouth is classified in four groups, which specify the time limits during which he can consume or store them:

- (i) Food — Limited from Dawn to Noon (Yaavakaalika)
- (ii) Fruit juices — Limited to One Day (Yaamakaalika)
- (iii) Medicinal-tonics — Limited to Seven Days (Sattaahakaalika)
- (iv) Other Medicines — For All One's Life (Yaavajiivika)

Mixing Edibles

When different kinds of 'edibles' are mixed, their category will usually change to that with the shortest life span. For example, ginger can be used as a herbal 'lifetime' medicine for stomach ailments. However, grated-ginger that has been used for food preparation is classed as 'food' and therefore should not be kept overnight or used as a medicine. Likewise, if honey is used as a solvent or base for herbal medicines, because the honey has a seven-day limit, that lifetime (herbal) medicine becomes a seven-day medicine.

◊ This is another reason that bhikkhus may be careful about the ingredients of medicines that are offered. When offering 'medicines' the donor should try to be aware of what the bhikkhu considers allowable and what will cause him to fall into offence.

Offering 'Edibles'

We have already mentioned the bhikkhu's alms round and his dependence on receiving food from lay supporters. But how is the gift made and how is it properly received? This is accomplished in quite a formal way yet it can still be confusing to lay devotees for different monks receive an offering in slightly different ways.

The rule that explains about formally having to make an offering to bhikkhus arose when a certain bhikkhu lived in a charnel ground, wearing robes made from rags collected from there. He also subsisted on the food left for 'departed spirits' by relatives of the dead person. The lay people criticized him, wrongly suspecting he might also be feeding on human flesh so the Buddha set down this rule:[82]

"Should a bhikkhu take into his mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is [an offence of Confession.]" (Paac. 40; BMC p.370)

"A monk who puts in his mouth, any nutriment, which has not been proffered to him, commits [a Confession offence.]" (Paac. 40; BMC p.127)

How to make an Offering

Present day practice regarding this rule (Paac. 40 above) varies so much because of the intricacy of interpretation. However, usually, anything[83] that goes into the mouth — food or 'medicines' — should be properly given. That means it should be:

(a) given by means of the body, (e.g., given by hand), or by something attached to the body, (e.g., a spoon),[84] or by throwing, (e.g., tossing a lump of sticky rice into the bowl).

(b) given so that the donor and the bhikkhu are (literally) within arms reach (1.25 metres) of each other.

(c) received by means of the body, (e.g., received in the hand) or by something attached to the body, (e.g., the monk's bowl or, in Thailand, the monk's receiving cloth).[85]

The Commentaries then further expand the details of the correct way that food should be given:

(d) the offered food should not be so heavy that an average size man cannot lift it.

In many communities this has led to the food having to be literally lifted into the monk's hands or onto his receiving cloth. The Commentary allows it to be slid along the floor or table into the monk's hands.

(e) the donor must actually move the food (on a tray, for example) towards the bhikkhu, (i.e., the bhikkhu does not reach out for it first).

This has also been understood as meaning that the donor makes a gesture (of respect) when making the offering. (This has to be balanced with the Sekhiya Training rule where it is the monk who should "be appreciative and attentive when receiving food.")

However, in the West, this gesture of respect may be taken according to local custom. (See BMC p.375)

In some monasteries food is not considered properly given if the lay person wears shoes or sandals when offering to a barefooted bhikkhu. Also, in some communities, when properly offered food is touched again or moved by lay people, even accidentally, it has to be re-offered.

◊ The major point to remember is that in offering food (or anything edible) to a monk there is a formal way of doing so — otherwise the bhikkhu may not be able to eat it. Once one gets used to this interaction with the monk, it becomes quite a meaningful gesture.

Storing Food

After formally receiving food, a bhikkhu is not allowed to store it away for another day. This is another rule that supports the mendicant ideal and the interdependence of monk and lay person, and stops the bhikkhu from becoming attached to his favorite tastes.

The case originally arose when a monk coming back from alms round would eat some food and then dry any remaining rice in the sun to store for the next days' meals. In this

way he did not have to go on an alms round every day. It can be summarized:

"Eating food that a bhikkhu — oneself or another — formally received on a previous day is [an offence of Confession.]" (Paac. 38; BMC p.367)

After the daily meal — often the monks of the community will gather to share this — all that day's excess food may be distributed among whoever is present so that nothing is wasted or left over.[86]

Lay people themselves are also allowed to deposit food in the properly approved storeroom so that it can be offered to the monks on another day. If the lay people store it there, the monks will not be counted as having formally received it. (So the formal act of offering also serves the purpose of determining whether food can be stored or not.)

Meal Invitations

It is traditional for lay devotees on special occasions to invite bhikkhus to go and have a meal at their house. This is normally a very straightforward matter and the bhikkhu(s) will explain if they are able to go on that particular day. To show some aspects from the Buddha's time, there are these rules:

◇ The origin of this first rule displays the care that a bhikkhu should take when accepting such an invitation.

A poor workman was inspired to invite the Buddha and all the bhikkhus of the town for a meal, and he insisted they still come even when the Buddha cautioned him about the large number of monks involved. Some bhikkhus assumed that he would not be able to afford very much food so they first went on an alms round and ate beforehand.

Therefore when they came to go for the poor man's meal they could not eat very much — even though there was in fact plenty of food because other people had helped to support the poor workman's faith by sending round donations of food. The poor workman became upset saying, "How can you eat elsewhere... am I not competent to give sufficient?"

The rule is summarized:

"Eating a meal[87] before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is [an offence of Confession] except when one is ill or at the time of giving cloth or making robes." (Paac. 33; BMC p.352)

◇ Should a bhikkhu seem somewhat reluctant to accept your invitation, be aware that he may not be able to change his acceptance of a previous invitation. There is, however, an allowance for the bhikkhu to 'share' or transfer his invitation to another bhikkhu or novice so that he can accept a new one. Even so, it is considered good manners first to contact the original donors about this.

Another, rather obscure, rule about meal invitations originated like this:

Ven. Devadatta attempted to take over the Sa"ngha and then tried to kill the Buddha. The Sa"ngha informed the local inhabitants about Ven. Devadatta's behavior so that it would not reflect on the Sa"ngha as a whole. Ven. Devadatta then found alms so difficult to obtain that he solicited alms — "having asked and asked" — (for all his group) and the lay people criticized them for such unseemly conduct.

It seems that this rather enigmatic rule may forbid bhikkhus from accepting an invitation to a 'group meal' of four or more specified monks at a donor's house when the whole local community is not invited — as would have been more normal in the Buddha's days. This would then have avoided the forming of cliques inside a community. (See BMC p.342-348)

The Buddha therefore laid down that:

"Eating a meal to which four or more individual bhikkhus have been specifically invited — except on special occasions — is [an offence of Confession.]" (Summary Paac. 32; BMC p.348)

Another interpretation of this obscure rule requires that bhikkhus

"... do not accept the invitations of those who mention the names of the foods to be offered. The inviter who understands this, makes invitation just in this way: "I invite you to receive alms-food," or, "I invite you to take breakfast... or lunch." By speaking in this way it is possible for bhikkhus to accept." (Paat. 1969 Ed.; p161)

◊ If the community lives by this second interpretation, one should be careful when inviting bhikkhus for a meal not to mention the specific food that one intends to offer.

Meat-eating

In western countries vegetarianism has recently increased in popularity and this has led to some questioning about bhikkhus and meat-eating. (In less materially developed countries the question is more about 'what, if anything, is there to eat?')

The question of monks' eating meat is an old one that was originally raised by the 'renegade monk' Ven. Devadatta. He asked the Buddha to prohibit bhikkhus from eating fish and flesh in what seems was a ploy to take over the leadership of the Sangha. (The 'stricter ascetic' tactic.) The Buddha had already made a strict rule for both bhikkhus and lay people about not taking life (see Killing.) so He did not agree to Ven. Devadatta's new formulation.

The Buddha did allow bhikkhus to eat meat and fish^[88] except under the following circumstances:

If a bhikkhu sees, hears or suspects that it has been killed for him, he may not eat it.^[89] (M.I,369)

If a bhikkhu is given meat on alms round and he has no knowledge about how the

animal died[90] he has to 'receive it with attentiveness.' (See the Sekhiya Trainings.) He should be grateful and recollect that the food he is given is what enables him to continue to live the bhikkhu life, and that as a mendicant he is not in a position to choose what he gets. If he later comes to know the family and they ask him about Dhamma, he will be able to explain the precept about not killing. This may cause them to reflect on their attitude to meat eating.

An individual lay person can choose whether to be a vegetarian. Problems usually arise only when vegetarians want to impose their choice on others, and as meal times are normally a family or shared affair this can create tensions and misunderstandings.

An individual bhikkhu who lives on alms food cannot make such choices. Often the donors are unknown — perhaps not even Buddhist, or just starting to find out about Dhamma — and to refuse their generosity may so offend them that they never have anything to do with Dhamma again.

Finally it comes down to the lay people who go to the market to buy food to give to the bhikkhus. If they are vegetarian themselves or like to give vegetarian food, then the bhikkhu should receive that food with 'appreciation' — especially if it means that fewer animals are being slaughtered. Nevertheless, it should not become a political issue where other people are attacked for their behavior.

Offering Fruit: Kappiya

At the time of the Buddha, some lay people complained that the monks had destroyed the 'life' in seeds. (See also about 'one-facultied life,' above.) Destroying seeds therefore became a minor (dukka.ta) offence, and the monk had to ask the lay people whether they found it 'allowable' for him to eat certain fruits.

Fruits with seeds that can germinate and roots (bulbs, tubers) that can be planted again should be made 'allowable' or kappiya for bhikkhus. An unordained person can do this by touching it with fire, by drawing a knife over it, or by marking it with a finger nail.

In some monasteries, there is a ceremony — briefly mentioned in the actual Vinaya but given in detail in the Commentaries — where the lay person offering the fruit, makes it 'allowable' for the bhikkhu to eat.[91] For example, this may be done with an orange by slightly cutting the peel when the monk says, "Kappiya.m karohi" ("Make this allowable") and answering him with, "Kappiya.m Bhante" ("It is allowable, Ven. Sir."). If there are many oranges, and if they are all together and touching, making one fruit allowable makes them all allowable. (In other communities, if the donor offers fruit already 'damaged' (e.g., peeled or cut) it is considered already allowable.)

There is no need for this ceremony with seedless fruit, with fruit if the seeds are unripe so that they cannot regenerate, and with fruit offered already cut with all the seeds removed. Also, if the bhikkhu carefully eats certain sorts of fruits — for instance, mangoes, jackfruit, plums, peaches, prunes, etc. — without damaging the seed, stone,

pit or pips, there is no offence.

Food in the Wilderness

The following rule again shows the interdependence and care which must be cultivated between bhikkhus and those who support them.

In the Buddha's time some ladies were ambushed and raped on their way to give food to bhikkhus living in a dangerous jungle area. Their family criticized the bhikkhus for not warning them of the hazards. If lay people intend to give food to a bhikkhu(s) in such a danger zone then they must announce that to the bhikkhu(s) beforehand so that the bhikkhu(s) has a chance to warn them or reduce the threat. The rule can be summarized:

"Eating an unannounced gift of staple or non-staple food, after accepting it in a dangerous wilderness abode when one is not ill is [an offence of Acknowledgement.]" (Paatidesaniya 4; BMC p.488)

Fruit juices

The above sections have dealt with food (yaavakaalika) but as has been already mentioned fruit juices are considered under a different category. (See above, The Four Sorts of Edibles.) Although bhikkhus should not eat fruit — which is food — after midday, they can drink the 'fruit juice' any time throughout the day. However, they cannot store fruit juice beyond that single day. This is called yaamakaalika and is a juice-drink made from crushed fruit, which is then carefully strained of any pulp or particles.[92] (The Vinayamukha (EV) Commentary suggests that it could not be stored beyond the next dawn because sugar mixed in with the fruit juice might lead to slight fermentation.)

When offering fruit juice it is important that it is well strained so that no pulp or fruit particles remain, for the fruit itself counts as food and so cannot be consumed in the afternoon. Some places in Thailand will strain the juice in a cloth filter seven times to make sure, but the main point is that the filter is fine enough.[93]

"Juice drinks include the freshly squeezed juice of sugar cane, lotus root, all fruits except grain, all leaves except cooked vegetables, and all flowers except the [bassia latifolia] (Mahaavagga.VI.35.6). According to the Commentary, the juice must be strained, and may be warmed by sunlight but not heated over a fire."(BMC p.339)

Some communities will not accept fruit juice made from 'large fruits':

"In discussing the Great Standards, the Commentary says that grain is a "great fruit," and thus the juice of any one of nine large fruits — palmyra fruit, coconut, jack fruit, breadfruit, bottle gourd, white gourd, musk melon, water melon, and squash — would fall under the same class as the juice of grain... From this judgment, many Communities [in Thailand] infer that the juice of any large fruit, such as pineapple or grapefruit, would also be classed as a non-staple food [and therefore could not be consumed in the afternoon.]" (BMC p.339)

Medicines or Tonics

We have dealt above with food and fruit juice. There is now the category of 'tonic-medicines' (sattaahakaalika). These can be consumed at any time but cannot be stored longer than seven days (after they are offered).

These tonic-medicines were originally regulated when Venerable Pilindavaccha's great feats of psychic power made him so famous that he received many offerings of the five 'tonics.' Even though he distributed these among other monks there was so much that the excess had to be stored away and their dwellings were overrun by rats. Visiting lay people criticized the monks for "storing up goods in abundance like a king." The Buddha therefore set down this rule:

"Keeping any of the five tonics — ghee, fresh butter, oil, honey, or sugar/molasses — for more than seven days is [an offence of Confession with Forfeiture.] (Summarized Nis. Paac. 23; BMC p.242)

◊ There are various translations and interpretations about these 'tonic- medicines' — according to different Communities and different countries. Some places consider only liquids allowable while a few communities will drink only plain water in the afternoon. Some communities will not accept re-offered tonic-medicines (after the seven days period is over), some will under certain circumstances. Therefore lay devotees need to enquire about the practice of their local Community and follow that way.[94]

Some contemporary observations:

"The five medicines — ghee, navaniita.m, oil, honey, and suga — were allowed by the Buddha to be consumed by 'sick' monks at any time of the day or night. According to the Mahaavagga, these five were 'agreed upon as medicines and, although they served as nutriment for people, were not considered as substantial food.' The degree of infirmity required before a monk is allowed to consume these [tonic-]medicines is a controversial point... It seems that feeling rundown or feeling tired after physical exertion would be sufficient cause to be able to make use of the Five Medicines."(AB)

"The main effectiveness of these medicines seems to be in their nutritional value. They do not have medicinal value as commonly understood today, for example, relieving pain or as an antiseptic. However, as nutriment they would help to maintain bodily strength and assist in recuperation while, since they are so rich, would not be a substitute for normal food." (HS ch.10)

Also, if the tonic-medicine is mixed with a tiny amount of food then it would be acceptable according to this allowance:

"...if sugar has a little flour mixed with it simply to make it firmer — as sometimes happens in sugar cubes and blocks of palm sugar — it is still classed as a tonic as it is still regarded simply as 'sugar.'" (BMC p.238-9)

If the flour is for more food-like reasons then it would be counted as food. See also Mixing Edibles above.

Lifetime Medicines

The fourth category of edibles (see The Four Sorts of Edibles) is that of Lifetime Medicines (yaavajivika). which includes what we generally think of as medicines.

The basic principle set down by the Buddha about all medicines is in this reflection:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen, and for the maximum freedom from disease."

[OP p. 47; (Paali: M. I, 10; A. III, 387)]

In the beginning, the basic (herbal) medicines allowed by the Buddha were those pickled in urine. Later, nearly all other types came to be considered allowable.[95] (See the separate allowance above for 'tonic-medicines.')

Medicines that may be consumed without time limitation are called yaavajivika. The Texts mention different sorts of herbal medicines such as: plant roots, e.g., ginger, turmeric, sweet flag, etc.; decoctions, such as of the neem or nux-vomica; tree-leaves, such as neem-leaves, tulsi or holy basil; fruits, such as long peppers, myrobalan, wormwood; resins, such as asafoetida; salts, such as sea-salt, rock salt, etc. Any other medicine or herbs similar to these that is not reckoned to be food is included under this 'lifetime' category.[96]

◇ Modern western medicines are usually included — using the Great Standards — under this category and therefore can be taken at any time of the day and kept as long as necessary.

Drugs and Alcohol

Finally, we turn to those 'substances of abuse' that are entirely prohibited. The fifth of the Five Precepts [see End Note 4] for all Buddhists is restraint from drinking alcohol and similar substances that destroy mindfulness, and are thereby a frequent cause of unskillful actions and speech. The equivalent rule for bhikkhus is the fifty-first Confession Rule:

"The drinking of alcohol or fermented liquors is [an offence of Confession.]" (Paac. 51; BMC p.402)

The origin-story concerns Ven. Saagata who conquered a fierce naaga — a type of serpent with magical powers — by his meditation-developed psychic powers. The townspeople heard about this feat and wanted to make some sort of offering to him, upon which the 'group-of-six' bhikkhus impudently suggested that they all should give him alcohol. When he arrived on his almsround every household offered alcohol and he finally collapsed, drunk, at the town gate and had to be carried back to the monastery. He was laid down in a stupor with his head towards the Buddha but in his drunkenness he turned around so that his feet pointed at the Buddha.[97] The Buddha called attention to his changed behavior, remarking that he certainly could not oppose "even a salamander" in such a state.

The Buddha also said:

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II,53) (AB)

◇ The Four Great Standards may be further used[98] to argue that using narcotics[99] — which also destroy mindfulness and lead to heedlessness — would also be an offence of Confession. Then there is the general principle of respecting the 'law of the land' (when it accords with Dhamma) so such illegal drugs would be disallowed anyway.

Valuables and Money

Stealing

Stealing is universally condemned and is prohibited by one of the basic Five Precepts [see End Note 4] of any Buddhist. For the bhikkhu it is covered by the heaviest penalty of Defeat, being the second Paaraajika.

The rule was originally set down in the Lord Buddha's time when Venerable Dhaniya, by deception, carried off some of the king's timber to make himself a hut:

"A bhikkhu who takes something which the owner has not given to him and which has a value of five maasaka [-'coins'] (or more) [is Defeated]" (Summary Paar. 2; Nv p.5)
Or:

"The theft of anything worth 1/24 ounce troy of gold or more is [an offence of Defeat.]" (Summary Paar. 2; BMC p.65)

'Defeat' means the absolute termination of the perpetrator's bhikkhu-life so his stealing should be more than a petty theft.[100] Therefore for this to be an offence, the value of the stolen object must be such that, as it states in the original: "kings... would banish him, saying... 'You are a thief!'" In modern America this is probably equivalent to 'grand larceny.' (Petty theft is a grave offence (thullaccaya) or one of wrong-doing.)

The bhikkhu must have an intention to steal for this to be an offence. If an apparent theft happens without his knowledge or connivance, or by mistake without any design on his part, it is no offence. However, fraud, breach of trust, embezzlement, tax evasion, smuggling, breach of copyright, etc., would be included under this rule.[101]

Bhikkhus and Wealth

There are many other important rules covering how bhikkhus deal with wealth and money.[102] (It is also the tenth of the Ten Precepts for a novice (saama.nera) or dasasila mata nun [see End Note 4].) These came to be set down because donations coming from a lay devotee's faith in Dhamma might, on mis-occasion, lead to the corrupting of the bhikkhu-life. Although these rules might seem relatively straightforward, there are various interpretations and ways of actual practice. And the practice often

does not coincide with the theory. Yet it certainly remains a very important aspect of Vinaya, guarding against forgetfulness of the real way to happiness:

"Bhikkhus, in abandoning the use of money, make real their abandonment of worldly pursuits and show others by example that the struggle for wealth is not the true way to find happiness." (BMC p.215)

Money

The rule about a bhikkhu not accepting money came to be made when Ven. Upananda went to visit his regular supporters on alms round. The meat that had been set aside for him that morning had instead been given to the family's hungry son. The householder wished to give something else to make up for it and asked what he could offer to the value of a kahaapana coin. Ven. Upananda inquired if he was making a gift of a kahaapana coin to him, and then took the money away. Lay people were disgusted with this, saying, "Just as we lay people accept money, so too do these Buddhist monks!."

This Rule has been variously translated:

"Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed." (Nis. Paac. 18; BMC p.214)

"Should any bhikkhu pick up, or cause to be picked up or consent to the deposit of gold or silver, this entails Confession with Forfeiture." (Nis. Paac. 18; Paat. 1966 Ed. p.42)

"A monk, who accepts gold or money or gets another to accept for him, or acquiesces in its being put near him, commits [an offence requiring Confession with Forfeiture.]" (Nis. Paac. 18; BBC p.116)

"If a bhikkhu himself receives gold and silver (money) or gets someone else to receive it, or if he is glad about money that is being kept for him, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 18; Nv p.11)

◊ Note that there are some subtle differences in the way that the rule is translated, especially in the last example.

According to the Commentary, there is 'no consent' if a bhikkhu refuses to accept the money: by word — telling the donor that it is not proper to receive money; by deed — gesturing to that effect; by thought — thinking that this is not proper. There may be a problem in communicating this to the donors without causing them offence and without the bhikkhu falling into offence himself.[103]

Many of the rules concerning money, etc., are those of Confession with Forfeiture (Nissaggiya Paacittiya). This means that the money or articles that are wrongly acquired have to be forfeited. Furthermore, it is specified that they cannot be forfeited to a single monk but must be given up to the Community — who must then follow a strict procedure

for disposing of those gains.

In practice, this rule is understood by various bhikkhus in different ways. This ranges from some monks who seek to circumvent the rule completely by saying that "paper-money is just paper" and therefore not 'gold and silver' (jaataruupa-rajata) and so falls outside the rule; to the following more strict opinions:

The Paali term jaataruupa is defined as 'gold of any sort' and, while rajata is also 'silver' in other contexts, here it is defined as maasaka (coins) of different materials (copper, wood, lac) whatever is used in business, i.e., money.

"At present the term would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true currency." (BMC p.215)

"The term jaataruupa-rajata refers firstly to personal adornments (of gold and silver), secondly to ingots, thirdly to ruupiya, which are for buying and selling, referring not only to gold and silver but anything which can be used in this way. All the above-mentioned things are included in this term. The phrase, 'be glad at the money kept for him' [as in translation above] suggests that if it is only cittuppaada (the coming into existence of a thought), he would not [fall into an offence,] so it must refer to the action of receiving it and holding the right over it." (Paat. 1969 Ed. p.158)

"For Laypeople: A lay-person should never offer money directly to a bhikkhu... even if it is placed inside an envelope or together with other requisites. They should either deposit the money with the monastery steward, put it in a donation-box or into the monastery bank account. They may then state their invitation to the bhikkhu(s) regarding the kind or amount of requisite(s). In Thailand, for example, knowledgeable lay-people would deposit money with the steward and offer to the bhikkhu(s) an invitation note mentioning the details of the offering." (HS ch.14)

Checks, Credit Cards, etc.

◇ Under modern conditions things other than cash also have to be considered. What about bhikkhus using checks or even postage stamps or 'phone cards'?[104] What is included in the rule and where does one draw the line? Different communities will understand these rules in slightly different ways — although probably all will find ordinary postage stamps acceptable! It seems that although credit cards and checks do not quite function in the same way as cash and therefore may not break that rule about accepting money (Nis. Paac. 18), they would still fall under another offence. (See below: Buying and Selling and Barter or Trade.) Some modern opinions:

"At present the term ['gold and silver'] would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true

currency." (BMC p.215)

"Checks, credit cards and travelers checks are not the same as money because [they are not] commonly negotiable, something that one can take into almost any shop and, without any further 'ink-work' or paperwork, exchange it for whatever one desires... [therefore] there is no offence for receiving or holding these things. However, using checks, credit cards and travelers checks or things similar would come under 'buying and selling' and the offences listed under [Confession with Forfeiture] 19 and 20 would be likely to arise." (AB)

"The offence [Nis. Paac. 20] is committed when the bhikkhu hands the signed credit card receipt — or has it handed — to the seller..." (BMC p.230)

The Me.n.daka Allowance

◊ While money is an important commodity in the world — greed and selfishness are the actual 'root of evil' — bhikkhus should not be concerned with it. Therefore this again offers an essential role for lay people. The bhikkhu stores no food but receives help from lay people who do; the bhikkhu stores no money but receives support from lay people who do. In fact this relationship is shown in this next allowance from the Buddha's time when bhikkhus were journeying along a difficult way. Food was difficult to find and He therefore allowed them to seek provisions. He also made another allowance, saying:

"There are people of conviction and confidence, bhikkhus, who place gold and silver in the hand of stewards, saying, 'Give the master whatever is allowable.' I allow you, bhikkhus to accept whatever is allowable coming from that. But in no way at all do I say that money is to be accepted or sought for." (BMC p.198)

"People who have good faith in bhikkhus may entrust money (lit., silver and gold) into the hand of a [steward] and order him to purchase allowable things for bhikkhus. Bhikkhus may be glad at the allowable things bought by the steward with that money. This is not regarded as being glad at that money. This is called the [Me.n.daka Allowance.] Bhikkhus should not request suitable things from the steward in excess of the money deposited with him." (EV,II,p.135)

A Bhikkhu's Steward

This is a rule which explains more about the relationship between the bhikkhu and the steward who is taking care of funds for him.

In the original story, Ven. Upananda's steward had received some money from a chief minister so that when Ven. Upananda needed a robe he could be supplied with one. Ven. Upananda eventually asked for a robe on the day when the steward had an important meeting that everyone was obliged to attend or be penalized. Ven. Upananda refused to wait and forced the steward to get the robe immediately so that the steward came late to the meeting and suffered a penalty fine. Everyone there agreed that, 'these monks are impatient and difficult to serve.' Therefore the Buddha set down this rule:

"If someone sends money (valuables) for the purpose of buying a robe for a bhikkhu and he (whoever brings the money) wants to know who is acting as the bhikkhu's attendant (veyyaavaccakara), and if the bhikkhu wants the robe he should indicate someone connected with the monastery or an upasaka (lay devotee) saying: "This person is the attendant of all the bhikkhus." When he (who brings the money) has instructed the attendant and told the bhikkhu: "If you want a robe, tell the attendant," then later that bhikkhu should go and find the attendant, he may tell him: "I need a robe." If he does not get it, he may ask up to three times in all. If he still does not get the robe he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is [an offence of Confession with Forfeiture.]

"If after asking and standing the full amount he does not get the robe he must go and tell whoever brought the money saying: "That which you brought did not become available to me," and he should also tell him to ask for his money back in case it should be lost." (Nis. Paac. 10; Nv pp.9-10)

Or in Summary:

"When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is [an offence of Confession with Forfeiture.]" (Nis. Paac. 10; BMC p.206)

◇ The 'robe-price' remains the donor's money but in the keeping of the bhikkhu's steward.[105] In practice, the 'robe-price' may be used for other allowable requisites. [106] It is important for donors to check about the way of practice of the particular bhikkhu(s) to whom they want to make an offering. Bhikkhus who follow the Rule strictly will behave differently from those who are more relaxed. The former will be very careful with their speech concerning the acceptance of money and the intending donor has to make allowance for such indirect talk.[107]

Buying and Selling

In the Buddha's time, the 'group-of-six' bhikkhus engaged in buying and selling using money. Lay people seeing this, and thinking all bhikkhus did the same, started to complain saying, 'How can these Buddhist monks buy and sell using money, they are behaving just like lay people who enjoy the pleasures of the senses.' The rule was then set down:

"If a bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is [an offence of Confession with Forfeiture.]"(Nis. Paac. 19; Nv p.11)

"Obtaining gold or money through trade is [an offence of Confession with Forfeiture.]" (Summary of Nis. Paac. 19; BMC p.225)

◊ Note that there the different interpretation in the above translations.

According to the texts[108] this would include investing money for a monetary return or even changing money into another currency. (For the intricacies of this see BMC p.213-230)

Barter or Trade

The rule about bhikkhus and bartering originated in the Buddha's time like this:

Through fine sewing and dyeing, Ven. Upananda was skilled at turning rags into attractive-looking robes. A wandering ascetic wanted one such robe and offered to trade his own costly, quality robe for the beautifully turned out rag-robe of Ven. Upananda. Ven. Upananda asked him if he was really sure and then they agreed to the exchange. But later the wandering ascetic changed his mind and went to Ven. Upananda to get his good-quality robe back. Ven. Upananda refused to give it back. The wandering ascetic became angry and said that even lay people returned unsatisfactory bartered goods. Therefore, this ruling was made:

"Should any bhikkhu engage in various types of trade, (the article obtained) must be forfeited and confessed." (Nis. Paac. 20; BMC p.225)

'Untouchable' Things?

In the Buddha's time a bhikkhu went to bathe in the river and found a purse of money lost by a brahman. The owner returned and, to escape having to pay the customary reward, pretended that some of the money was suspiciously missing. The rule (Paac. 84) therefore prohibits a bhikkhu from picking up lost valuables.

However, there is an exception to this rule. The qualification is that if the bhikkhu finds valuables in the monastery or in the place where he dwells, he is required (and falls into an offence if he fails) to pick them up and keep them safe for the owner. This shows that it is not the object as such that is the problem — as if 'by not touching it one is free of it' — but the care one must take that one's greed and attachment are not drawn in to contaminate the object, and that one is not the victim of other people's greed.

The Commentary also prohibits bhikkhus from touching unsuitable objects, which includes gold, silver, and valuable things.[109]

Lodgings

Shelter is the third of the Requisites (see The Four Requisites.) The Buddha first suggested[110] that the bhikkhu should normally stay at the root of a sheltering tree. (His own Awakening took place at the foot of the Bodhi tree.) However, later, when the Rains Retreat period became established and bhikkhus were more settled after their wanderings through the forest, lodgings or ku.tii came to be offered and built. (In fact, it then became a requirement to stay in a more sheltered place during the three months of

the Rains Retreat.)(111]

The bhikkhu may also voluntarily take on the special dhuta"nga (tudong) practices. These are more usually seen among forest monks and are distinctive of their way of practice: for example, they will delight in living in the forest, in the open, in caves, in the cemetery or burning ground, and when staying in a monastery will be happy to accept whatever lodging is offered.

Luxurious Lodgings

Originally the ku.ti or lodging may not have been much more than a hut with a plaster or earthen floor. Rules were formulated as to their size and luxury. For example, the sixth Sa"nghaadisesa Rule — remember that this is the second most serious category of rules requiring a formal meeting of the Community — arose when bhikkhus were having extravagant huts built for themselves. They had no sponsors and were therefore begging materials from lay people, "saying, again and again, 'Give me this, give me that...'" The people became burdened by all this begging and when they saw the bhikkhus, any bhikkhus, coming they would run away and hide.

"Building a plastered hut — or having it built — without a sponsor, destined for one's own use, without having obtained the Community's approval, is a [serious offence entailing meetings of the Sangha.] Building a plastered hut — or having it built — without a sponsor, destined for one's own use, exceeding the standard measurements, is also a [serious offence entailing meetings of the Sangha.] (Summary Sa"ngh. 6; BMC p.128)

The Commentary explains that it must be quite a permanent structure to come under this ruling. Depending on how long one understands the ancient measure of the sugata-span to be, the ku.ti or hut should not be more than approximately 3 by 1.75 metres. (See BMC p.125) The commentarial tradition would put it three times this size.

Furniture

Bhikkhus are allowed to have a low bed on which to sleep and a stool on which to sit in order to prevent dampness from the earthen floor, but often where the lodgings are wooden floored (and in tropical climates) the bhikkhu will sleep on the floor on an ordinary sleeping mat. In cold climates this may have to be adjusted using the Great Standards.

Avoiding 'high and luxurious beds' is also a feature of the Eight Precepts [see End Note 4] for lay people temporarily living the celibate life.

(IV) Right Livelihood for a Bhikkhu

Teaching Dhamma

The bhikkhu's life should be wholly preparing him to gain insight into Dhamma. Only then will he have the wisdom to communicate anything of real value to others when the time is appropriate and the audience properly receptive. (A monk will usually wait for an invitation to speak on Dhamma, so there is no question about him proselytizing.)

Teaching Dhamma, however, is not easy. If it is badly done, it can cause more misunderstanding than understanding.

The fourth Confession Rule came to be set down when the group-of-six monks taught Dhamma to lay people by rote, which caused the lay followers to feel disrespect for the monks:

"If a bhikkhu teaches Dhamma to an unordained person (one who is not a bhikkhu), repeating it together word by word, it is [an offence of Confession.]" (Paac. 4; Nv p.14)

"To rehearse the Dhamma word by word... was the method to teach others to memorize when there were no books. This method was formerly used in (Thai) temples and popularly known by the name 'studying books in the evening.' The aim of prohibiting pronouncing (Scripture) together is clearly shown in the original story of this training-rule which was to prevent the pupils from looking down on the teacher." (Paat. 1969 Ed. p.159)

Sixteen of the Sekhiya Training rules set down how and to whom a bhikkhu should teach Dhamma. These rules are also concerned with the etiquette of showing respect, respect not only for the bhikkhu but more importantly for the Dhamma that he is teaching. (The Great Standards would imply here that modern ways of showing respect and disrespect would be similarly covered by these rules.) These rules prohibit a bhikkhu from teaching anyone he considers to be showing disrespect to the Dhamma. Here is a summary of these Sekhiya Trainings:

"I will not teach Dhamma to someone who is not sick but who:

— has an umbrella; a wooden stick (club); weapon in their hand.

— is wearing (wooden-soled) sandals/shoes; is in a vehicle; is on a bed (or couch); is sitting clasping the knees; has a head wrapping (turban); whose head is covered; who is sitting on a seat while I am sitting on the ground; who is sitting on a high seat while I am sitting on a low seat; who is sitting while I am standing; who is walking in front of me while I am walking behind; who is walking on a pathway while I am walking beside the pathway." (Sekhiya 57-72; See BMC pp.505-508)

How these rules are observed may diverge in different communities. Some will strictly follow the above while others will be more flexible according to modern conditions. As Venerable Brahmavaṅṣo remarks:

"...These Sekhiyas ensure that one teaches Dhamma only to an audience which shows respect. One may not expound from a soapbox in the marketplace... to the indifference of passers by. However it is common these days in the West for a seated audience, wearing their shoes and maybe even a hat, to respectfully listen to a speaker standing at a lectern... and as the audience is considered to be behaving respectfully according to

the prevailing norms there seems no reason why a monk may not teach Dhamma in such a situation." (AB)

Robbery by False Pretences

If a bhikkhu lies about his spiritual attainments, it may be ground for the offence of 'Defeat.' The originating circumstances for this Rule occurred during a famine when food was scarce and many bhikkhus found alms food difficult to obtain. A group of these monks devised a scheme where they told lay people of each other's attainments of 'superior human states,' often deliberately lying to impress them. The faithful lay people gave alms to such 'special' bhikkhus thinking that it would bring greater merit so they and their families went without food in order to feed those monks. Later, when the Buddha knew of this he rebuked them and described them as the worst of the 'Five Great Thieves' — immoral monks who obtain their alms food as a robber does. He set down:

"A bhikkhu who boasts of ['superior human states.'] which he has not in fact attained, commits [an offence of Defeat.]" (Paar. 4; Nv p.5)

"Deliberately lying to another person that one has attained a superior human state is [an offence of Defeat.]" (Summary Paar. 4; BMC p.86)

The Commentary classes 'superior human states' (uttarimanussadhamma) as either: meditative absorption (jhaana), and certain psychic powers (abhiññāa) [112] or the path and fruit leading up to Nibbaana.

A deliberate lie is normally an offence of Confession (Paac. 1) but this deliberate false avowal of meditative attainment is classed as the most serious 'Defeater' Offence. This shows how much more damaging it was considered to be. When a 'guru-like' bhikkhu falsely puts himself forward as enlightened, his lies can be destructive not only to himself and his followers but to the whole of Buddhism.

"It may be hard to imagine in the present time why falsely claiming superior human conditions should be judged so severely. However, by reflecting that bhikkhus are totally dependent upon the generosity and goodwill of believing lay people, one may be able to appreciate the situation better. By falsely claiming high spiritual attainments a bhikkhu is equivalent to a swindler or defrauder, but in the worst way, since this involves spiritual fraud — dealing with the most precious and profound aspects of human existence." (HS ch.15)

A bhikkhu commits no offence when he has no intention to make superior claims, even if it is wrongly understood or misconstrued that way. If a bhikkhu is insane, psychotically believing his own delusions of grandeur and making extravagant claims of his own enlightenment, he receives exemption from any offence.[113]

The eighth Confession rule is closely connected with this one of Defeat but there the

'announcement' is true. Even so, indulging in such disclosures to lay people requires confession especially when, as in the origin-story, a bhikkhu does so just to obtain more alms. The Lord Buddha criticized the showing off of even genuine supernormal attainments:

"To tell an unordained person of one's actual superior human attainments is [an offence of Confession.]" (Rule Summary, Paac. 8; BMC p.288)

Proper Behavior Outside the Monastery

A bhikkhu can teach in many ways, not just by speech. There is the famous occasion mentioned in the Paali texts when the future right-hand disciple of Buddha, Saariputta, first saw a bhikkhu going on alms round:

"Saariputta the wanderer saw Ven. Assaji going for alms in Raajagaha: gracious... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: 'Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I was to approach him and question him...' "(BMC p.490)

Ven. Assaji's countenance and demeanour were a 'teaching' so impressive that Saariputta went and became a bhikkhu and a great arahant.

When a bhikkhu goes into a public place, he stands out because of the robes he wears. Whatever he does is noticed and reflects back on his community and the Sangha in general. As Venerable Thiradhammo writes:

"The bhikkhu lifestyle is for the sole purpose of realizing Nibbana. In striving towards this end, it was recognized that certain kinds of behavior are detrimental, distracting or simply unhelpful, and are also unsuitable for an alms-mendicant. Many kinds of improper behavior are not actually immoral, but rather put energy in the wrong direction or are expressions of a careless attitude. Some kinds of behavior can lead to lay people's loss of faith, some are immature or childish, some bad or ugly, and some, quite malicious or nasty." (HS ch.17)

Therefore, there are a number of training rules to remind the bhikkhu about correct deportment. The first twenty-six Sekhiya Training rules cover proper behavior in public places. They may also explain the sometimes seemingly antisocial behavior of a bhikkhu, who may not look one in the face or immediately say a "Good Morning." Here is a selection:

"When in inhabited areas, I will... wear the under and upper robe properly; be properly covered; go well restrained as to my movements; keep my eyes looking down; sit with little sound [of voice]."

"When in inhabited areas, I will not... hitch up my robes; go or sit laughing loudly; go or sit fidgeting; swing my arms; shake my head; put my arms akimbo; cover my head with

a cloth; walk on tiptoe; sit clasping the knees." (See BMC pp. 490-494)

There is always an exception in the Sekhiya Training Rules for "one who is ill" so that a bhikkhu may, for example, cover his head when the weather is unbearably cold or the sun dangerously hot. The same applies to footwear, which normally should not be worn in inhabited areas.[114]

Socializing and Wrong Resort

'Going out on the town' is not appropriate for bhikkhus and is covered in several rules. The eighty-fifth Confession Rule, describes how the 'group-of-six' monks went to the village in the afternoon and sat around gossiping, so that lay people compared them to householders. Going outside the monastery (other than on the morning alms round) was therefore regulated with this rule:

"Entering a village, town, or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu — unless there is an emergency — is [an offence of Confession.] (Summary Paac. 85; BMC p.470)

Persons or places of 'wrong resort' for a bhikkhu are divided into six sorts (EV,II,pp.178-180). These are spending too much time socializing with 'unmarried women' — widows and spinsters (divorcees) or with bhikkhuniis. (See also the rules on speaking with women.) 'Wrong resort' also includes keeping company with sex-aberrants (pa.n.daka). with prostitutes, and going to taverns.

A bhikkhu is prohibited from going to see and hear dancing, singing, and music. (In modern circumstances this will also concern films, videos, TV, etc.) This is similar to the Eight and Ten Precepts [see End Note4]. (See EV,II,p.72)

"In the Buddha's time one could only hear music at a live performance — hence seeing singing and music. However, following the Great Standards, it would seem appropriate to include contemporary forms of entertainment such as dancing, singing and music on television, videos, radios, tape-recorders and stereos. Most comprehensively, this applies to seeing or hearing any kind of entertainment like a 'pleasure-enjoying householder.' Listening or seeing for education is another matter." (HS ch.17)

Wrong Ways of Behavior

Playful and wrong conduct (anaacaara) for a bhikkhu is, for example, playing like a child with toys or games, etc.; or making garlands of flowers, etc.

Bhikkhus are also prohibited from studying or speaking on 'low animal-like knowledge' (tiracchaana-vijjaa).

"The explanation of [low animal-like knowledge] seems to cover all general subjects which are not related to the Dhamma of bhikkhus. [These are:] knowledge of enchantments making men and women love each other; knowledge for making this or that person fall into disaster; knowledge for using spirits or showing various kinds of

magic; knowledge of prediction, such as knowing beforehand lottery results; knowledge leading to self-delusion, such as transmuting mercury to gain the supernatural, as in the transmuting of silver and copper into gold.

"These knowledges are ['low animal-like knowledge'] because they are knowledge of doubtful things which are deceptive or deluding, not being true knowledge. A teacher of this is a deceiver and a pupil is one who practices to deceive, or he is just a foolish, deluded person." (EV,II,pp.120-121)

Wrong Livelihood

Wrong livelihood for a bhikkhu is divided into two:

One category concerns a bhikkhu searching for a living in a way that is also considered wrong by worldly norms. For example, robbing or deceiving others by claiming to be enlightened and receiving gifts and support because of people's belief. (See Robbery by False Pretences above)

The second category involves making a living that is wrong according to the Vinaya. For example: begging or asking from an unsuitable person or at an unsuitable time (see Invitation); thinking to gain something by giving a little but hoping for much in return; investing to gain interest; making a living by trade, for instance, giving medical treatment for reward.[115]

Also to seek reward from:

"the ceremony for [chanting] paritta (verses of protection), that is, making holy water and the sacred thread, the blowing of a charmed formula onto a person by a bhikkhu is also prohibited... It is allowed only to recite the paritta [protection verses], but this also occurs later and is not found in the Paali [texts]... [This is wrong livelihood and a] bhikkhu who seeks his living in this way is called alajjii, 'one who has no shame.'" (EV,II,p.129)

'Corrupting Families'

The very serious Sa'nghaadisesa Rule (requiring formal meetings of the Community) of 'corrupting families'[116] concerns the proper relationship that bhikkhus should develop with lay followers.

It originated when two of the oft-transgressing 'group-of-six' monks neglected their Dhamma practice and behaved improperly[117] in order to become popular with lay people. The lay people came to enjoy the sociable, playful monks so much that when more composed, right-practicing monks came by they were considered snobbish and dull.

"If a bhikkhu corrupts families — in other words he flatters and fawns on lay people — and other bhikkhus drive him away from the monastery, and in return he criticizes them and if another bhikkhu then tells him that he must not do this, but he will not listen, a

Sangha should recite the [formal admonishment] to induce him to abandon this mode of behavior. If he does not abandon it, it [entails initial and subsequent meetings of the Community]" (Sa"ngh. 13; Nv p.7)

A bhikkhu guilty of habitually indulging in these practices (sometimes called 'vile and low conduct' or paapasamaacaara) should be 'banished' from his particular Community until he reforms.

Of course, a bhikkhu may concern himself in lay people's affairs if it relates to religious duties. Also:

"the business of one's mother and father, or of persons who prepare to be ordained, called pa.n.dupalaasa (lit., yellow leaves, ready to fall off the tree), or of one's own veyyaavaccakara (steward, supporter, pupil) can be done by him even though these are apart from religious duties." (EV,II,pp.121-122)

The relationship between the bhikkhu and his supporter should be a very special one:

"...A bhikkhu who is complete in good conduct does not lower himself to become the intimate of a family in the same way as a lay man may do. He is not aggressive or destructive but shows a heart of loving-kindness and conducts himself in a moderate way, thus causing good faith and reverence to arise in them towards himself. He is then called kulapasaadako (one in whom families have faith). He is the splendor of the [Teaching]...

"Bhikkhus who are not strict lower themselves to become vile men but bhikkhus who are over-strict are not interested in showing [compassion] in helping householders in various ways." (EV,II,pp.123-124)

A bhikkhu's wrong mode of livelihood also includes:

"running messages and errands for kings, ministers of state, householders, etc. A modern example would be participating in political campaigns." (BMC p.152)

Intruding on Families

The meaning of one of the Confession rules is uncertain — as can be seen by the different translations below — but it might explain why visiting bhikkhus may be reluctant to intrude into a family's space.

The Forty-third Confession Rule (Paac. 43) arose from Ven. Upananda's visit to a man and his wife who were sitting in their bedroom together. The husband told his wife to give Ven. Upananda a meal and when that was finished requested him to leave. The wife noticed that her husband was becoming sexually excited, and not wishing to participate, asked Ven. Upananda to stay. He stayed. This happened three times after which the husband stormed out of the house indignant at Ven. Upananda's behavior.

The Rule has been understood in rather different ways:

"Should any bhikkhu intrude upon and sit down in (the bedroom of) a family with both persons, (the man and the wife, present, one of whom does not agree to his remaining), it entails Confession." (Paac. 43; Paat. 1969 Ed. p.163)

"To sit down intruding on a man and a woman in their private quarters — when one or both are sexually aroused, and when another bhikkhu is not present — is [an offence of Confession.]" (Summary Paac. 43; BMC p.385)

"If a bhikkhu sits down, intruding on a family while they are taking food, it is [an offence of Confession.]" (Paac. 43; NVp19)

"A monk who intrudes into and sits down in a house where husband and wife are by themselves enjoying each other's company, commits [an offence of Confession.]" (Paac. 43; BBC p.128)

(V) Miscellaneous

Disputes

When the Buddha went to reside at Ghositaaraama in the city of Kosambi, he found a dispute had arisen between the bhikkhus there. One group of monks under a 'Vinaya-expert' had accused the 'Dhamma-expounder' leader (of another group) of a minor wrong-doing offence. The 'Dhamma-expounder' bhikkhu would not admit to this so dissension arose between the two groups. (See also Strictness and Blaming Others.) Even when the Lord Buddha pointed out to both groups the dangers in this and how to put matters to right, they still could not agree. So the Lord Buddha left them and went to reside by himself in the Rakkhitavan Forest.

The lay people of Kosambi blamed the quarreling bhikkhus for causing the Buddha to go away and in consequence they agreed together not to pay respect to those bhikkhus. When the bhikkhus came to their houses, they would not give alms food, desiring them to 'go away, disrobe, or else return to the way of practice pleasing to the Lord Buddha.' After this treatment, both groups of bhikkhus came to their senses and agreed to see the Lord Buddha where the dispute was properly resolved. (See EV,III,p.129)

A set of formal procedures are set down to resolve disputes within the Community. They are summarized in the Adhikara.nasamatha 'rules,' the last seven of the 227 Rules of the Paa.timokkha. (See Appendix B, Communal Harmony)

Schools of Buddhism

For an outsider, one of the most notable features of Buddhism is the number and diversity of Buddhist schools. When disputes (such as that described above) are left unresolved there is a tendency for the formation of nikaaya or 'schools,' which are passed on through 'ordination lineage' to future generations of bhikkhus. Historically, as Buddhism spread over Asia,[118] the practice of local Communities gradually adapted to new circumstances. The originally slight divergences grew so that today not only do we

have the major Schools of the 'South' (Theravaada) and the 'North' (Mahayaana, Tibetan), and 'East' (Mahayaana, Ch'an, Son, Zen, etc.) but also myriad minor local differences.

"Coming down to later times, when the different groups became established in places foreign to the original lands, those two [schools] became very far apart both in the texts and in the language for chanting, all the way to garments and customs — just compare for instance, Vietnamese monks with Thai monks." (EV,III,p.230)

"[In the Theravaada School,] this reached the point where the intonations used in speaking Paali [language] differed: such as ours in Thailand, those in Sri Lanka, Burma and the Mons, for example. Each group holds that their way is better than that of the other groups. Even though they have contact with each other, they are not united as a single group, and minor [schools] arise out of them, determined according to nationality...

"In these national [schools] some [schools] would thrive at certain times, until other [schools] would take them as a model to be followed... [by] some bhikkhus requesting entry to their group by taking new ordination or re-ordination... A [school] which takes the methods of another [school] will make further differences in its methods until they are a separate [school]. These call themselves by names different from the nationality, such as our [Thai] Mahaa-nikaaya and Dhammayuttika-nikaaya; the Burmese Culaga.n.thii and Mahaaga.n.thii. [One no longer finds these names, now there are the Sudhamma Nikaaya (the largest group), the Shwegyin Nikaaya and the small Dvaara Nikaaya]; and the Upaaliva.msa, Marammaava.msa and Raamañña.msa of Sri Lanka. (Now more frequently known as Siam Nikaaya, Amarapura Nikaaya, and Raamañña Nikaaya.)" (EV,III,pp.230-231)

There seems to be a natural tendency for the more strictly practicing Communities to attract more lay respect and therefore more lay support — including more material support.[119] However, as 'luxuries tend to become necessities' there is often a corresponding decline in Vinaya practice.

The next stage seems to be that when the Vinaya practice has deteriorated into laxness, a group of monks will spontaneously be attracted to going back to higher standards and will go and live at a monastery together to put that into effect, eventually forming a new group or nikaaya. This stricter practice attracts lay support, and that forces the more lax communities to reform their ways. And then as standards decline...

Another way that the local Vinaya practice is rejuvenated is by the import of strictly practicing monks from elsewhere to form a model community. For example, Sri Lankan monks were invited to Siam more than five hundred years ago, and some centuries later Thai monks were themselves invited back to Sri Lanka after the local Sa"ngha had died out.

Inviting foreign monks to reform the local practice was often at the instigation of the Buddhist king and seemed to have worked quite well. However, attempts by central authorities to forcibly rejoin their own local schools (nikaayas) of monks have seldom been successful, especially as Buddhism has never favored the use of violence in religious suppression. What often happens is that instead of merging two nikaayas into one, it forces another sect to form. Then there are three — the two original plus a new combined sect. This is probably because the Sa"ngha is a local community structure that is oriented to the wider Sa"ngha of bhikkhus by the Vinaya. Thus the Vinaya, rather than any central authority, is what brings groups together.

Etiquette

The Buddha allowed several ways of showing respect to others 'for the beauty and good of the community (of both monks and lay people).' These include:

vandanaa — bowing or 'showing reverence with the five points,' i.e., the forehead, two forearms, and the two knees[120]

[sketch of person bowing]

Vandanaa Thai-style.

Note that the male and female movements start and finish slightly differently.

u.t.thaana — standing up to welcome[121]

añjali — joining the palms together in respect

saamiikamma, any other ways of showing respect that are beautiful and good. (See EV,II,p.78)

Another ancient way of showing respect is circumambulation or walking around the object of veneration three times in a clockwise direction — so that one's right shoulder is towards, for example, the cetiya, bodhi tree or pagoda.[122]

In many parts of Asia it is considered extremely rude to point one's feet at anyone[123] or any religious object [see End Note 122]. An example, is found in the Confession Rule 51 (Paac. 51) where a highly gifted bhikkhu is made drunk and in his stupor turns and points his feet at the Buddha.

Bhikkhus use these ways of etiquette to show respect to those who have been bhikkhus for longer than themselves, irrespective of their actual age.[124] A 'younger' bhikkhu may call another bhikkhu, "Bhante," ("Venerable Sir" or "Reverend Sir"), and, similarly, a lay person may use this as a general form of address to bhikkhus. Each country will have its own way of addressing older, more senior bhikkhus appropriate to their age and experience. (See below.)

Names and Forms of Address

During his ordination, the bhikkhu-candidate is asked formally for his name. His Preceptor (usually) will have given him a Paali name and this is what he will use. However, later, on less formal occasions, he may be addressed differently. This variety of terms of address can be quite confusing for outsiders. For example, in Thailand, the monk will more often use his given name (from before his ordination) with an honorific preceding it appropriate to his monk's seniority and rank.[125] The Paali name, and title if any, would be added on more formal occasions. I understand that in Sri Lanka, and sometimes in Burma, it is the bhikkhu's place of origin or residence that may be prefixed to his Paali name.

Some monks may use the description Bhikkhu before their Paali name (Bhikkhu X) while others will use it as a suffix (X Bhikkhu). If they are more than ten years in the robe they may use Thera (Elder) and if very senior Mahaathera. (See also Becoming a Bhikkhu.)

There are many other titles and ranks for senior bhikkhus. The king (in Thailand) or government often confer these in recognition of service or administrative ability. When administration of all the bhikkhus of the country is subsumed under central government departments, it may then be divided up into regions and districts under the supervision of the local senior 'respectable' monks. However, underlying all of this is the Vinaya Rule that still guides the traditional ways of the bhikkhu life, without class or privilege, and it remains the foundation for continued Dhamma practice as it has done for the last twenty-five centuries.

◇ Probably the most universally acceptable form of address for any bhikkhu is "Bhante" or "Venerable Sir."

Appendices

Appendix A: Lay Precepts

Anyone, of any religion or none, can appreciate these fundamental, practical guidelines about actions and speech suggested by the Buddha. When we are mindful enough to realize that we have a choice about our actions and speech, these Precepts are there to help answer questions of, "What should I do, what should I say?" They are practical and down to earth without requiring one to promise first to believe in anything supernatural. Like the lane markings on the highway, they help speed one on one's journey without colliding with any other travelers or going completely off the road. The Precepts mark the straightforward way of living that harms or hurts no one, while offering one the choice to transform one's life through growing mindfulness into perfect virtue, wisdom and compassion.

The Five Precepts

The Five Precepts form one of the essential elements of following the Lord Buddha's Way. Undertaking these Precepts (and 'Going for Refuge') are often the first formal affirmation of a new Buddhist. This is normally done by repeating after a monk these phrases (in Paali):

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from sexual misconduct.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness."

The Eight Precepts

The Five can then be refined into the Eight Precepts:

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows, from wearing garlands, smartening with scents, and beautifying with perfumes.
- 8) to abstain from the use of high and large luxurious couches."

Uposatha Observance Days

In the West, the Sabbath — either Saturday or Sunday — has been normally the special religious observance day of the week. In Buddhism, which continues to follow the traditional lunar calendar,[126] the day set apart for special religious observance is the fortnightly day of the full and new moons, with the quarter moon days in between.[127] These full and new-moon days, called Uposatha Days, are when the bhikkhus gather to listen to a recitation of their Paa.timokkha Rule.

The weekly observance day on the quarter-moon day is when lay devotees gather in the local monastery to observe precepts more strictly and listen to and speak about Dhamma. The basic, minimum standard of precepts for practicing lay Buddhists is the Five Precepts. (Such lay people who are following the Buddha's Teaching are known as upaasaka (male) and upaasikaa (female)).[128] However, on the Observance day (or other special occasion), they may decide to train under the Eight Precepts, which brings them closer to how the monk or nun practices.[129]

The Ten Precepts

The novice (saama.nera) has Ten Precepts, as does the dasasiila mata nun. These are the same Eight as above, however the seventh precept is split into two and an extra tenth precept is added. Thus:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows.
- 8) to abstain from wearing garlands, smartening with scents, and beautifying with perfumes.
- 9) to abstain from the use of high and large luxurious couches.
- 10) to abstain from accepting gold and silver (money).

Appendix B: The Other Patimokkha Rules

◊ This book has been mostly focused on those of the 227 Paa.timokkha Rules that are of concern to the lay devotee. Here we will include a summary of most of the remaining rules taken from Venerable Thanissaro's Introduction to the Paa.timokkha Rules, where he grouped the rules into these categories:

Right Speech

Making an unfounded charge to a bhikkhu that he has committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.8]

Distorting the evidence while accusing a bhikkhu of having committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.9]

Making an unfounded charge to a bhikkhu — or getting someone else to make the charge to him — that he is guilty of a sa"nghaadisesa offence is a paacittiya offence. [Paac.76]

Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a paacittiya offence. [Paac.3]

An insult made with malicious intent to another bhikkhu is a paacittiya offence. [Paac.2]

Right Action

...Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen — except during a dream — is a sa"nghaadisesa offence. [Sa"ngha.1]...

Having given another bhikkhu a robe on a condition and then — angry and displeased — snatching it back or having it snatched back is a nissaggiya paacittiya offence. [Nis. Paac. 25]

Making use of cloth or a bowl stored under shared ownership — unless the shared ownership has been rescinded or one is taking the item on trust — is a paacittiya offence. [Paac. 59]

Right Livelihood

Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under dual ownership — except when the end-of-vassa or ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.1] Being in a separate zone from any of one's three robes at dawn — except when the end-of-vassa or ka.thina privileges are in effect, or one has received formal authorization from the Community — is a nissaggiya paacittiya offence. [Nis. Paac.2]

Keeping out-of-season cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more — except when the end-of- vassa and ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.3]...

When two or more lay people who are not one's relatives are planning to get separate robes for one, but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe — out of a desire for something fine — is a nissaggiya paacittiya offence. [Nis. Paac.9]

Making a felt blanket/rug with silk mixed in it for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.11]

Making a felt blanket/rug entirely of black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.12]

Making a felt blanket/rug that is more than one-half black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.13]

Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use — or having it made — less than six years after one's last one was made is a nissaggiya paacittiya offence. [Nis. Paac.14] Making a felt sitting rug for one's own use — or having it made — without incorporating a one-span piece of old felt is a nissaggiya paacittiya offence. [Nis. Paac.15]

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya paacittiya offence. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya paacittiya offence. [Nis. Paac.24]...

Keeping robe cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the Rains Retreat is a nissaggiya paacittiya offence. [Nis. Paac.28]...

Making use of an unmarked robe is a paacittiya offence. [Paac.58]

Acquiring an overly large sitting cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before

confessing the offence. [Paac.89]

Acquiring an overly large skin-eruption covering cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.90]

Acquiring an overly large rains-bathing cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.91]

Acquiring an overly large robe after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the robe down to size before confessing the offence. [Paac.92]

Food

Eating food obtained from the same public alms center two days running, unless one is too ill to leave the center, is a paacittiya offence. [Paac.31]...

Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or for provisions for a journey is a paacittiya offence. [Paac.34]

Eating staple or non-staple food, after accepting it — when one is neither ill nor invited — at the home of a family formally designated as "in training," is a patidesaniya offence. [Pat. 3]...

Lodgings

When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster. To exceed this is a paacittiya offence. [Paac.19]

Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the legs down before confessing the offence. [Paac.87]

Acquiring a bed or bench stuffed with cotton down after making it — or having it made — for one's own use is a paacittiya offence requiring that one remove the stuffing before confessing the offence. [Paac.88]...

Bowls and other requisites

Carrying wool that has not been made into cloth or yarn for more than three leagues is a nissaggiya paacittiya offence. [Nis. Paac.16]

Keeping an alms bowl for more than ten days without determining it for use or placing it under dual ownership is a nissaggiya paacittiya offence. [Nis. Paac.21]

Acquiring a needle box made of ivory, bone or horn after making it — or having it made — for one's own use is a paacittiya offence requiring that one break the box before confessing the offence. [Nis. Paac.86]

Communal Harmony

To persist in one's attempts at a schism, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 10]

To persist in supporting a potential schismatic, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 11]

To persist in being difficult to admonish, after the third announcement of a formal rebuke in the Community, is a sa"nghaadisesa offence. [Sa"ngh. 12]

To persist — after the third announcement of a formal rebuke in the Community — in criticizing an act of banishment performed against oneself is a sa"nghaadisesa offence. [Sa"ngh. 13]...

Telling an unordained person of another bhikkhu's serious offence — unless one is authorized by the Community to do so — is a paacittiya offence. [Paac. 9]

Persistently replying evasively or keeping silent when being questioned in a meeting of the Community in order to conceal one's own offences — after a formal charge of evasiveness or uncooperativeness has been brought against one — is a paacittiya offence. [Paac. 12]

If a Community official is innocent of prejudice, criticizing him within earshot of another bhikkhu is a paacittiya offence. [Paac. 13]

When one has set a bed, bench, mattress or stool belonging to the Community out in the open: Leaving its immediate vicinity without putting it away or arranging to have it put away is a paacittiya offence. [Paac. 14]

When one has spread bedding out in a dwelling belonging to the Community: Departing from the monastery without putting it away or arranging to have it put away is a paacittiya offence. [Paac. 15]

Encroaching on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a paacittiya offence. [Paac. 16]

Causing a bhikkhu to be evicted from a dwelling belonging to the Community — when one's primary motive is anger — is a paacittiya offence. [Paac. 17]

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a paacittiya offence. [Paac. 18]

Deliberately tricking another bhikkhu into breaking Paacittiya 35, in hopes of finding fault with him, is a paacittiya offence. [Paac. 36]

Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach of the training rules is a paacittiya offence. [Paac. 54]

Agitating to reopen an issue, knowing that it was properly dealt with, is a paacittiya offence. [Paac. 63]

Not informing other bhikkhus of a serious offence that one knows another bhikkhu has committed — either out of a desire to protect him from having to undergo the penalty, or to protect him from the jeering remarks of other bhikkhus — is a paacittiya offence. [Paac. 64]

Acting as the preceptor in the ordination of a person one knows to be less than 20 years old is a paacittiya offence. [Paac. 65]

Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances — after the third announcement of a formal rebuke in a meeting of the Community — is a paacittiya offence. [Paac. 68]

Consorting, joining in communion or lying down under the same roof with a bhikkhu who has been suspended and not been restored — knowing that such is the case — is a paacittiya offence. [Paac. 69]

Supporting, receiving services from, consorting or lying down under the same roof with an expelled novice — knowing that he has been expelled — is a paacittiya offence. [Paac. 70]

Saying something as a ploy to excuse oneself from training under a training rule when being admonished by another bhikkhu for a breach of the rule is a paacittiya offence. [Paac. 71]

Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study, is a paacittiya offence. [Paac. 72]

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is a paacittiya offence. [Paac. 73]

Giving a blow to another bhikkhu, when motivated by anger, is a paacittiya offence.

[Paac. 74]

Making a threatening gesture against another bhikkhu when motivated by anger is a paacittiya offence. [Paac. 75]

Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpose of causing him anxiety, is a paacittiya offence. [Paac. 77]

Eavesdropping on bhikkhus involved in an argument over an issue — with the intention of using what they say against them — is a paacittiya offence. [Paac. 78]

Complaining about a formal act of the Community to which one gave one's consent — if one knows that the act was carried out in accordance with the rule — is a paacittiya offence. [Paac. 79]

Getting up and leaving a meeting of the Community in the midst of a valid formal act — without having first given one's consent to the act, and with the intention of invalidating it — is a paacittiya offence. [Paac. 80]

After participating in a formal act of the Community giving robe-cloth to a Community official: Complaining that the Community acted out of favoritism is a paacittiya offence. [Paac. 81]

When the Community is dealing formally with an issue, the full Community must be present, as must all the individuals involved in the issue; the proceedings must follow the patterns set out in the Dhamma and Vinaya. [Adhikarana samatha 1]

If the Community unanimously believes that a bhikkhu is innocent of a charge made against him, they may declare him innocent on the basis of his memory of the events. [Adhikarana samatha 2]

If the Community unanimously believes that a bhikkhu was insane while committing offences against the rules, they may absolve him of any responsibility for the offences. [Adhikarana samatha 3]

If a bhikkhu commits an offence, he should willingly undergo the appropriate penalty in line with what he actually did and the actual seriousness of the offence. [Adhikarana samatha 4]

If an important dispute cannot be settled by a unanimous decision, it should be submitted to a vote. The opinion of the majority, if in accordance with the Dhamma and Vinaya, is then considered decisive. [Adhikarana samatha 5]

If a bhikkhu admits to an offence only after being interrogated in a formal meeting, the Community should carry out an act of censure against him, rescinding it only when he

has mended his ways. [Adhikarana samatha 6]

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the sorting out of the penalties would only prolong the dispute, the Community as a whole may make a blanket confession of its light offences. [Adhikarana samatha 7]

The Etiquette of a Contemplative

... Handing food or medicine to a mendicant ordained outside of Buddhism is a paacittiya offence. [Paac. 41]

When on almsround with another bhikkhu: Sending him back so that he won't witness any misconduct one is planning to indulge in is a paacittiya offence. [Paac. 42]...

Watching a field army — or similar large military force — on active duty, unless there is a suitable reason, is a paacittiya offence. [Paac. 48]

Staying more than three consecutive nights with an army on active duty — even when one has a suitable reason to be there — is a paacittiya offence. [Paac. 49]

Going to a battlefield, a roll call, an array of the troops in battle formation or to see a review of the battle units while one is staying with an army is a paacittiya offence. [Paac. 50]...

Tickling another bhikkhu is a paacittiya offence. [Paac. 52]

Jumping and swimming in the water for fun is a paacittiya offence. [Paac. 53]

Attempting to frighten another bhikkhu is a paacittiya offence. [Paac. 55]

Lighting a fire to warm oneself — or having it lit — when one does not need the warmth for one's health is a paacittiya offence. [Paac. 56]

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a paacittiya offence. [Paac. 57]

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case or belt — or having it hid — either as a joke or with the purpose of annoying him, is a paacittiya offence. [Paac. 60]

Traveling by arrangement with a group of thieves from one village to another — knowing that they are thieves — is a paacittiya offence. [Paac. 66]

Eating alms food

When eating, a bhikkhu should:

eat his food methodically, from one side of the bowl to the other.

eat bean curry only in proper proportion to the rice.

level his rice before eating from it.

refrain from throwing away — in an inhabited area — bowl-rinsing water that has grains of rice in it. [Sekhiya]

Appendix C: Pali Pronunciation

This appendix[130] is for those people who are interested in the Paali language and the pronunciation of the various Paali words found in this book.

The Paali alphabet is made up of forty-one letters. These are divided into eight vowels, thirty-two consonants, and one pure nasal sound called niggahita [the .m].

The Vowels

a as in about

aa as in father

i as in hit

ii as in machine

u as in pull

uu as in rule

e as in grey

o as in hole

The Consonants

k as in king

kh as in backhand

g as in gone

gh as in log-head

"n as in sing

c as in ancient

ch as in check

j as in joy

jh is an aspirated j

ñ as ny in canyon

.t is (something like) a nasalized t

.th is an aspirated .t

.d is (something like) a nasalized d

.dh is an aspirated .d

.n is (something like) a nasalized n

t as in stop

th as in Thames (never as in the English the)

d as in dog

dh is an aspirated d

n as in name

p as in spot

ph as in upholstery (never as in the English photo)

b as in bat
bh is an aspirated b
m as in mother
y as in yes
ay as in Aye!
r as in run
l as in long
v as w in wine
s as in sun
h as in hot
.l as in felt
.m as ng in sang

The dentals t and d are pronounced with the tip of the tongue placed against the front upper teeth

The aspirates kh, gh, .th, .dh, th, dh, ph, bh, are pronounced with an h sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the h in each is combined with the preceding consonant in pronunciation.

Appendix D: Examples of Vinaya Practice

This appendix illustrates how the bhikkhu's rules are actually practiced in different monasteries and communities. Each example is taken from the community's own guide or from devotees' experience.

(1) Australia: Bodhinyana Monastery

A Lay Buddhist's Guide to the Monks' Code of Conduct[131]

... A bhikkhu must have all eatables and drinkables (including medicines) except plain water, formally offered into his hands or placed on or into something in direct contact with his hands. In order to prevent contact with a woman, he will generally set down a cloth to receive things offered by a lady... In the Forest Tradition of which our resident monks are a part, milk is considered to be a food, as are malted drinks such as Ovaltine and Milo, so none of these would be allowed outside the proper times.

In accordance with the discipline a bhikkhu is prohibited from eating fruit or vegetables containing fertile seeds. So when offering such things, a lay person can either remove the seeds, or make the fruit allowable by slightly damaging it with a knife. This is done by piercing the fruit and saying at the same time "kappiya.m bhante" (meaning "I make this allowable, sir").

It is instructive to note that rather than limiting what can be offered, the Vinaya lays emphasis on the mode of offering. It regards the proper way of offering as being when the lay person approaches within a forearm's distance of the bhikkhu, has a respectful manner (so for example, one would try to be lower than the bhikkhu) and is offering

something that a bhikkhu can manage to carry(!). All this serves to make the act of offering a mindful and reflective one irrespective of what one is giving — and allows great joy to arise...

Forest bhikkhus generally make their own robes from the cloth that is given. Plain white cotton is always useful (it can be dyed to the correct dull ochre) or worsted for the thicker robe (Sanghati). In a cold climate, the basic 'triple robe' of the Buddha is supplemented with sweaters, beanies, socks, etc., and these, of an appropriate brown color, can also be offered...

The bhikkhu's precepts do not allow him to sleep more than three nights with an unordained male, and not even to lie down in the same room with a female. In providing a temporary room for a night one need not provide a great deal of furniture, a simple spare room that is private is adequate...

A bhikkhu is allowed to use medicines if they are offered in the same way as food. Once offered, neither food nor medicine should be handled again by a lay person, as that renders it no longer allowable. Medicines can be considered as those things that are specifically for illness; those things that have a tonic or reviving quality (such as tea or sugar); and certain items which have a nutritional value in times of debilitation, hunger or fatigue (such as cheese, miso soup).

There are different limitations regarding the amount of time that a bhikkhu can store such 'medicines':

One day allowance: Filtered fruit juice (i.e., free of pulp) of any fruit smaller than an average fist. These juices are allowed to be received and drunk any time between one dawn and the dawn of the next day — this time-limit prevents the danger of fermentation.

Seven day allowance: Ghee, animal or vegetable oil, honey, any kind of sugar (including molasses) and cheese can be kept and consumed any time up to the dawn of the eighth day after which they were received.

'Lifetime' allowance: Pharmaceutical medicines, vitamins; plant roots such as ginger, ginseng; herbal decoctions such as camomile; beverages such as tea, coffee and cocoa...

At no time does the monk request food. This principle should be borne in mind when offering food — rather than asking a monk what he would like, it is better to ask if you can offer some food. Considering that the meal will be the one meal of the day, offer what seems right recognizing that the bhikkhu will take what he needs and leave the rest. A good way to offer is to bring bowls of food to the bhikkhu and let him choose what he needs from each bowl.

One can also make an invitation, 'pavarana,' to cover any circumstances that you might not be aware of — a health problem, need for a toothbrush, etc., by saying, "Bhante, if you are in need of any medicine or requisites, please let me know." To avoid misunderstanding it is better to be quite specific, such as — "Bhante, if you need any more food...", "If you need a new pair of sandals..." Unless specified an invitation can only be accepted for up to four months after which time it lapses unless renewed. Specifying the time limit, or giving some indication of the scope of the offering is good, in order to prevent misunderstanding — so that, for instance, when you are intending to offer some fruit juice, the bhikkhu doesn't get the impression you want to buy a washing machine for the monastery!...

In practical terms, monasteries are financially controlled by lay stewards, who then make open invitation for the Sangha to ask for what they need, under the direction of the Abbot. So junior monks even have to ask an appointed agent (generally a senior bhikkhu or abbot) if they may take up the steward's offer — to pay for dental treatment, obtain footwear or medicines, for example. This means that as far as is reasonably possible, the donations that are given to the stewards to support the Sangha are not wasted on unnecessary whims.

If a lay person wishes to give to a particular bhikkhu, but is uncertain of what he needs, he should make invitation. Any financial donations should not be made to 'X Bhikkhu' but to the stewards of the monastery, perhaps mentioning if it's for a particular item or for the needs of a certain bhikkhu. For items such as traveling expenses, money can be given to an accompanying anagarika (dressed in white) or accompanying lay person, who can buy tickets, drinks for the journey, or anything else that the bhikkhu may need at that time. It is quite a good training for a lay person to actually consider what items are necessary, and offer those rather than money...

Bhikkhus should have a male present who can understand what is being said when conversing with a lady, and a similar situation holds true for nuns...

So to prevent such misunderstandings — however groundless — a bhikkhu has to be accompanied by a man whenever in the presence of a woman — on a journey or sitting alone in a secluded place (one would not call a meditation hall or a bus station a secluded place). Generally, bhikkhus would also refrain from carrying on correspondence with women, other than for matters pertaining to the monastery, travel arrangements, providing basic information, etc., When teaching Dhamma, even in a letter, it is easy for inspiration and compassion to turn into attachment...

Accordingly for a Dhamma talk, it is good to set up a room where the teachings can be listened to with respect being shown to the speaker. In terms of etiquette — graceful conversation rather than rude — this means affording the speaker a seat that is higher than his audience, not pointing one's feet at the speaker, removing headgear when listening to the talk, and not interrupting the speaker. Questions are welcome at the end of the talk.

Also as a sign of respect, when inviting a bhikkhu, it is usual for the person making the invitation to also make the travel arrangements — directly or indirectly...

Lay people may be interested in applying [these] conventions [of etiquette] for their own training in sensitivity, but it should not be considered as something that is necessarily expected of them.

Firstly, there is the custom of bowing to the shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering.

Body language is something that is well understood in Asian countries. Apart from the obvious reminder to sit up for a Dhamma talk rather than loll or recline on the floor, one shows a manner of deference by ducking slightly if having to walk between a bhikkhu and the person he is speaking to. Similarly, one would not stand looming over a bhikkhu to talk to him or offer him something, but rather approach him at the level at which he is sitting.

(2) New Zealand: Bodhinyanarama Monastery Advice for Guests[132]

... The Abbot is usually addressed as "Ajahn," which comes from the Thai, and means "Teacher." Other monks can be addressed as "Venerable," or the Thai equivalent "Tahn." These designations may or may not be followed by the ordained name of the individual. Alternatively, any monk can be called "Bhante," a more general term. In this tradition it is considered impolite to refer to monks by their ordained names without the appropriate honorific preceding it...

The Precepts: The Community at Bodhinyanarama is bound by the monastic code of conduct, the basis of which is formalized into the following eight precepts:

1. Harmlessness: not intentionally taking the life of any living creature.
 2. Trustworthiness: not taking anything which is not given.
 3. Chastity: refraining from any sexual activity.
 4. Right Speech: avoiding false, abusive or malicious speech.
 5. Sobriety: not taking any intoxicating drink or drug.
 6. Renunciation: not eating after midday.
 7. Restraint: refraining from attending games and shows, and from self-adornment.
- (Guests are asked to dress modestly, and not to play radios, musical tapes or

instruments.)

8. Alertness: to refrain from overindulgence in sleep.

These are intended as a means of promoting harmony within the community and as a framework for contemplation. Guests are requested to undertake these precepts wholeheartedly for the insight they offer, and out of consideration for everyone else in the community...

1. Take special care to dress and act with modesty (seventh precept). In a place where chastity is observed, it is fitting to tone down the attractive qualities of personal appearance and behavior. When in the company of a monk, nun or novice, keep in mind that their discipline prohibits physical contact with members of the opposite sex.

2. The property of the monastery has come from someone's generosity to the Sangha and guests are asked to treat it respectfully. Personal belongings should be kept tidy, particularly in spaces that are being used communally. If anything needs repair, replacing or refilling, please let the guest master know.

3. A monastery is a sanctuary from the usual worldly concerns, for those who have dedicated themselves to spiritual practice. As guests are sharing in this life as visitors, it is not appropriate to come and go without notice, or to engage in external business during their stay...

(3) Thailand: Wat Pah Nanachat
Observances[133]

... Laymen are expected to wear white or light colored clothing during their stay... Men bathe at the wells and are asked not to bathe naked, but to use a bathing cloth or swimming trunks and not to walk bare chested in public areas of the Wat.

Women are expected to wear all white or white blouses and black skirts...

If talking with senior monks, particularly the teacher, find a convenient time and place. Senior monks should be addressed as "Ajahn," others as "Tahn" and novices as "Nayn." These designations may or may not be followed by the Pali name of the individual. It is considered impolite to refer to ordained people by their Pali names without the appropriate honorific preceding it...

Thai culture has an extensive etiquette and varied social customs — stemming largely from the monks' Code of Discipline — governing many aspects of physical behavior, comprising a form of rules for proper body language. Most apparent are the gestures of respect used within a monastic community which help to open the heart, compose the mind and encourage a sense of kindness to others. These forms of courtesy help to develop a sensitivity towards the others to whom one relates on a daily basis and reduce the number of upsets arising through inconsiderate or aggressive behavior...

[Añjali] is a customary gesture used by Thais greeting others and also during the time one is speaking with a monk. Also known in Thai as the wai, it consists of raising the hands to the chest, palms together. The gesture is also used after offering something to or receiving something from an ordained person.

...The formal bow or grahp is another frequently used formality, being an excellent means of expressing respect for the Buddha, Dhamma, Sangha and for cultivating humility. Always bow before sitting down in the sala, Bot or Abbot's kuti. At the end of the meetings and when getting up either after the drink or from conversing with a monk, remember to bow three times...

In all postures try and be aware of where the body is in relation to a monk, especially if he is teaching Dhamma. When walking with a monk, it is customary for lay-people to walk a little behind, rather than immediately at his side. If a lay person has occasion to pass in front of a monk who is seated, it is polite to stoop.

If a monk is sitting, lay people should squat or sit down before addressing him; it is considered improper for lay people to be on a higher level when speaking with a monk. The Buddha instructed monks not to teach Dhamma to one who is unprepared or showing disrespect (allowances being made for those in poor health). When sitting and receiving a talk or conversing with a monk it is customary to sit in the pup-piap position — one leg bent in front, the other folded at the side. Sitting with the arms clasped around knees is improper. If sitting on a chair, sit attentively and erect...

It is inappropriate to lie down in the sala or sit with one's feet outstretched towards a Buddha image or monk...

Be careful not to touch food or medicines already offered without first informing a monk...

Eating should be done in silence and without a lot of scraping and banging of utensils or making unnecessary mess. One should not eat or drink standing up.

After midday, all members of the community should refrain from partaking of any food, including drinks containing milk, cereals, eggs, etc., or any kind of soup. There are certain 'medicines' allowable for consumption under the Vinaya. These include: fruit juice (uncooked and strained), soft drinks, butter and ghee, vegetable oil, honey and molasses (including sugar), tea, coffee, cocoa and herbal drinks. Such medicines are kept separately and offered as needed...

Visitors should be aware of the proper mode of conduct for men and women within the setting of a forest monastery. They should be aware that some behavior, quite acceptable and normal enough for foreigners, is open to misinterpretation by the Thai community, whose standards naturally differ.

Complete segregation of the sexes is mandatory at all times. No men should enter the women's lodgings (or vice versa) without permission from the Abbot. If any contact is necessary, it should be done through the Abbot. Laymen should be careful in the kitchen not to get too close to laywomen, especially Thais.

Women are asked to be discreet and respectful when relating to monks, maintaining an even greater distance than with laymen. Take the Thai laywomen as examples in the proper way to behave with monks, such as perhaps kneeling down or squatting if conversing with a monk.

Women should be aware that it is an offence against his discipline if a monk touches a woman. If offering something to a monk either place it in his bowl or on his special receiving cloth — never directly into his hands. Male visitors should be aware that women with shaved heads may prefer not to hand anything to or receive anything directly from you. Put it down first and let the other person pick it up. Women must be careful entering rooms (such as the library) where a monk might be present; it is an offence for a monk to be alone with a woman in a closed room.

(4) Advice from a Western Woman Visiting a Thai Forest Monastery

You will find [at the forest monastery] that locker space is provided for your food (you must not take anything edible out of the kitchen area) and there is usually a thermos of ice cubes, an ice box for perishables, there's a shower room and toilet. You wash your clothes by the well pump — not from the rain water tanks! There is no electricity so you will need a torch and plenty of candles and a good lighter or matches.

Ask for a place to put your valuables in a 'lock up.' You will be shown where you are to stay which is in a separate area of the monastery away from where the monks stay. However, please remember to dress suitably. The lay women on eight precepts wear white tops and black-wrap over skirts. If you are not going to keep the full eight it does not matter much what you wear as long as it is modest and the colors are muted.

You are provided with a mosquito net, blankets and pillow and pillow case. (But don't just take anything until you are sure it has been made available to you.) I also take anti-mosquito cream, antiseptic wipes, bandaids, tissue, cold water washing powder, soap, prickly heat powder. Torch (flash light), 'flip-flops (slip-on sandals), sleeping bag sheet, towel, and such like.

'Allowables' for the afternoon include: butterscotch, boiled sweets, dark chocolate, cheese, tea or coffee. ('Ovaltine,' soy milk and coffee whiteners are not allowed in the afternoon at this Wat.)

It is customary to bow three times when one sees one's teachers and when one goes to the main hall (sala). If you notice what the Thais do you will soon get the hang of it. You will probably feel rather lost for the first 24 hours but then with patience and mindfulness everything should come together. The Thais — and especially one's teachers — are so

good and generous to us that I feel it's important not to offend them.

In the afternoon (or evening) there is usually a chance to listen to a Dhamma talk. In the morning one can prepare food to offer to the monks and to share with one's fellow meditators. The rest of the day one can work out a meditation routine which suits one.

Most people make a donation — there is no charge at all — before they leave. Tan Acharn (the abbot) doesn't like people to give more than they can afford. You must find out exactly how to do it.

(5) Auckland Vihara Suggested Practice[134]

If you meet the monk in the shrine room or inside the house show your respect before you start your discussion. When you leave, please do the same.

When the monk is giving a sermon, please do not interrupt until question time. Avoid walking in and out of the room while the sermon is in progress.

Please do not engage in frivolous talk or shake hands with the monk. When speaking to the monk always be polite and never raise your voice.

Do not point the feet or your back towards the monk. This is considered disrespectful.

Unless you are serving a meal out of a dish, always offer anything with both hands. Do not leave it in front of a monk without offering it.

Another person should always accompany a female person when going to see the monk. Even when providing transport for the monk a male person should always accompany a female person and the female person should not sit next to the monk. Lay people should not have their meals in front of the monk, and they should eat only after the monk has finished his meal.

Please do not disturb the monk when he is resting or meditating. Please remember that monks also need to rest and therefore do not engage in lengthy discussions. Preferably, ask for permission before your discussion.

Please do not run about inside the temple. Parents should ensure that children behave well. The temple is a sacred place and at all times people should behave in a calm and quiet manner.

Please do not wear shoes, caps or hats inside the shrine room. If you are talking to the monk please remove your hat.

A Woman's View

Standard of clothing for women: Clothes should not be too revealing such as shorts, miniskirt, low-cut or sleeveless garments.

Breast feeding is not appropriate in the presence of a monk or even in the same room.

It is not respectful to stretch out one's legs when seated, or point them in the direction of the monk or Buddha Statue.

People should not stand and talk to a monk when he is seated.

The norms of good manners should be observed, e.g., people should not talk and laugh

loudly or make a noise when the monk is talking to someone in the same room.

Women should not have a private conversation with a monk or be alone in the same room without a male person being present.

(6) A Thai Wat in Australia[135]

The Correct Things to do When Offering

General hints, Observances

A bhikkhu(s) should be approached respectfully by the person offering daana, who should always try to maintain a bodily position lower than that of the bhikkhu.

The person making the offering should be shoeless, modestly dressed (see note below) and should have a generally respectful demeanour towards the bhikkhu(s).

As with any greeting or approach to a bhikkhu, the person offering daana should pay respects in the normal way by bowing three times — once for each of the Triple Gem.

If in doubt as to how to proceed beyond this basic approach other experienced members of the lay community or the bhikkhu(s) themselves are sure to be able to offer helpful directions.

As a general rule, one does not speak to a bhikkhu while offering daana, unless the bhikkhu initiates some conversation.

To move with mindfulness and perhaps a bit more slowly than usual lessens the likelihood of mishaps.

Remember, the best way of learning and of keeping out of potentially embarrassing situations is to seek guidance from others present or, if there is a language barrier, to follow the example of those around you. But remember, too, that rules for men and women are very different so make sure you are following the example of a member of the same gender!

It is very important for everyone to always maintain a respectful distance from the bhikkhus, the Sangha.

Offering food

The two most common situations for offering daana in the form of food is when a line of bhikkhus is seated on a dais accepting daana, or when a line of bhikkhus is on alms round (pindabat).

On the Dais

In this situation the lay person should join the line of people making offerings, if there is one. If they are offering singly, then the procedure is basically the same.

The person making the offering should kneel once they are sufficiently close enough to the bhikkhu(s), and signal their intent to offer food, drink, etc., by holding the item above them and to their forehead, at the same time mindfully recollecting the inner purpose for the offering.

The usual order is to offer plain cooked rice first, followed by other dishes. In this way a person may offer several times.

Food is placed with care into the alms bowl, beginning with the most senior bhikkhu and then proceeding down the line (usually from left to right when facing the seated line).

Once the offering has been made, the person should move back and away while still facing the bhikkhus and maintaining a low position. They might also, at this stage, repeat the respectful greeting of bowing three times.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

After all the offerings have been made, the bhikkhus will chant and then have their meal.

When the bhikkhus have finished arranging their meal, it is usual for the most senior bhikkhu to lead the others in the blessing chanting for the lay community gathered. The most senior bhikkhu will then indicate that the lay people can now eat.

On alms round

When offering food to a line of monks making an alms round, it is important to be well prepared and ready in position somewhere along their round before they arrive so as not to delay them on their round.

Wait quietly, using the time to reflect on the meaning of the action about to take place.

The food should be kept well off the ground and shoes should be removed in readiness.

When the bhikkhus are seen to be approaching, the person should kneel and hold the food above their head in an offering position and reflect on the meaning of the action about to take place.

Once the bhikkhu stops, the person should stand and place a portion of the food into the open alms bowl that the bhikkhu will be silently offering while maintaining a position lower than that of the bhikkhu (this is most easily achieved by slightly bending the knees and/or bending from the waist). If the bowl is full, the lid of the bowl might be offered.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

Kneel again and repeat the procedure until daana has been offered to all the bhikkhus.

Once the line moves away, it might be appropriate to pay respects in the usual way.

Offering daana other than food

Women

When a lay woman wishes to offer a bhikkhu some kind of daana other than food, (e.g., books, beverages, medicines) the first step is to approach the seated bhikkhu respectfully in the manner outlined above, pay respects, and let him know that you would like to make the offering, indicating exactly what the nature of the offering is. (In this way the bhikkhu can circumvent any inadvertently inappropriate offering.)

The bhikkhu will place down a piece of cloth and the person can then move forward and carefully place the offering on it.

The person should then pay respects again and move back a little. As with food offerings, shoes should be removed, and a low position in relation to the bhikkhu should be maintained.

Men

Lay men can follow the above procedure also, except that the item offered can be handed directly to the bhikkhu.

Ways of Relating to Monks

General

When visiting bhikkhus the lay person should pay respects to them in the usual way by bowing three times to each of the bhikkhus present in the order of their ordination if this is known.

The lay person can then assume a natural, comfortable seated position a little back from, and, if possible, lower than the bhikkhu. The only thing to remember here is that, if health permits, feet should be tucked under and away as it is not polite to point feet directly at a bhikkhu (or, in fact, any Thai person).

When addressing a bhikkhu it is usual to place both hands together at chest height when talking to him, or when he is replying — especially when he is expounding dhamma. Apart from indicating respect for the Sangha, this action helps with general mindfulness. If seeking advice or a dhamma explanation from a bhikkhu, a lay person would allow for spaciousness in a conversation, i.e., allow for pauses in the conversation before the bhikkhu speaks or replies.

Although tempting, it is a good idea not to get caught up in conversations about worldly matters with either the bhikkhus or with other lay people when sitting in the presence of the Sangha.

Lay women especially have to exercise great mindfulness when in the presence of the Sangha. If, for example, a lay woman finds herself left alone in the presence of a bhikkhu, e.g., other friends have moved away or left, the most appropriate thing to do is to pay respects to that bhikkhu and leave.

When walking in the company of bhikkhus lay people should walk a little behind, but still within speaking distance.

A lay person would not stand too close to a bhikkhu when he is standing. It is better to move a small distance away and assume a squatting position, if it feels comfortable to do this.

Paying respects

While not compulsory in any way, to pay respects in the traditional way to either a Buddha image or the Sangha is the most basic sign of a lay person's respect for the Triple Gem. It is also an excellent exercise in mindfulness. To learn the correct and most graceful way to execute this action, it is usually easiest to follow the example of an experienced lay person or the bhikkhus themselves who also must pay respects to Buddha images or more senior bhikkhus.

Dress

When visiting a Wat or temple, it is good to be mindful about the type of clothing one wears — just as when going to a church or sacred building of any kind.

Dress for both men and women should be modest and unrevealing, and excessive ornamentation should be avoided.

Lay women especially should pay attention to what they wear, avoiding things like sheer fabrics; low necklines; sleeveless tops. Serious practitioners will consider not wearing perfume, make-up or jewellery as well.

End Notes

1.

Vinaya has been translated as 'Discipline' in the complete translation of six volumes (The Book of the Discipline) by the Pali Text Society. Literally it means leading away ('discipline by leading away faults') and covers the bhikkhu's bodily and verbal actions as he extricates himself from suffering. (See also BA p.34)

2.

In this work I have used bhikkhu and monk interchangeably.

3.

See Appendix B for a summary of most of the other Paa.timokkha Rules.

4.

See Appendix A. See also An Introduction to Buddhism, pp. 196-212

5.

Uposatha, see Appendix A

6.

The Mahaaparinibbana Sutta (DN II, 156) reports that the Lord Buddha told Venerable AAnanda that the Sangha could abolish the minor rules after his Final Passing Away. However, the Council held soon afterwards decided that leaving well enough alone was safer and so did not change anything, mainly because Ven. AAnanda had failed to ask what these 'minor rules' were. This conservative approach right from the beginning enabled the original Teachings to be preserved.

(See also Beginnings: The Pali Suttas by Samanera Bodhesako, Wheel Publication No. 313-315)

7.

"Buddhism is the world-renouncing religion par excellence and the source, one suspects, of all monasticism as it developed in other religions based on quite different 'theological' foundations, notably Christianity and Islam." (From Oxford professor R.C. Zaehner's Foreword to The Origin and The Early Development of Buddhist Monachism.)

8.

Paali is the ancient Indian language (akin to Sanskrit) in which all the Theravaadin Buddhist Scriptures have been preserved. (See also Appendix C.)

9.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders... The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

10.

See Glossary.

11.

He keeps the Eight Precepts, shaves his head and wears white robes.

12.

These are the Guidelines that determine how a rule is applied under changed circumstances. See Modernization? The Great Standards.

13.

Someone has calculated that at this time the most-distant Theravaadin bhikkhus are in Iceland to the North and New Zealand to the South.

14.

Sometimes this is on the weekly Observance Day (see Uposatha, Appendix A), sometimes when spending longer periods at a monastery. In some places this forms a preliminary stage to becoming a bhikkhu. For example, at some monasteries in England, a candidate usually has to live under Eight Precepts and wear white as an anagarika (homeless one) before he will be considered for ordination.

15.

Samantapaasadika I, 102; See Vinaya in Theravada Temples in the United States.

16.

See OP pp.13-17

17.

The Going-forth into the Homeless Life is sometimes rendered by the English word 'ordination.' Whatever that word's connotations, it is still an easy shorthand.

18.

"One under 15 years of age, unless he can scare crows (i.e., is mature) should not be given the pabbajaa for becoming a saama.nera (Vin.I,79). After receiving their parent's consent (Vin.I,83), they were to shave their head and beard, put on the ochre robe and, paying respects to the bhikkhu, receive the Three Refuges and the Ten Training Precepts." (HS ch.19)

19.

"To qualify for Acceptance a candidate must also have the necessary robes, bowl and a preceptor. When the Acceptance procedure was finalized, the candidate was formally asked if he was free of the various obstacles to qualification,... as well as being a human, a man, at least 20 years of age, having parent's consent and complete as to robes and bowl. He was further asked to state his own name and that of his Preceptor." (HS ch.19)

20.

OP pp.17-24

21.

This is the Admonition (Anusaasana), which always includes an explanation of the four Offences of Defeat (sexual-intercourse, theft, murder and falsely claiming supernormal powers) together with the four supports or basic requisites (almsfood, robes made from thrown away cloth, lodging at the foot of a tree, medicine of fermented urine).

22.

"... even though he has knowledge of Dhamma and Vinaya, yet it is not proper if he does not take [dependence] nissaya and live under the control of his [preceptor] or [teacher]. For him not to live in this way is prohibited by the Buddha." (EV,II,p.52)

23.

"He is one who has faith, shame, fear of evil, effort, and mindfulness; He is complete with moral precepts, good conduct, right view, deep learning and wisdom; He knows what is [an offence], what is not [an offence], what is a light [offence], what is a heavy [offence], and he has memorized correctly the Paa.timokkha without any mistakes; He has five or more Rains." (EV,II,p.53)

24.

"He himself can nurse, or order to nurse, a sick [dependent monk]. He can put an end to, or seek another to put an end to, passion arisen in a [dependent monk] who is dissatisfied with the [holy life of a monk]. He can relieve boredom with the Dhamma-path which has arisen for a [dependent monk], or get another to do so. He knows [offences] and the ways out of [offences]; He can train a [dependent monk] in the highest training in proper conduct and give advice to [him] on the principal training in the pure life, the Buddha-law which is essential for the [holy life]. He can give progressive advice in the Dhamma and Vinaya. He can release a [dependent monk] from the wrong view by way of Dhamma; He has ten Rains or more than that." (EV,II,p.53)

"It seems that these principles are not for the bhikkhu to consider for himself. It is for the consideration of his [preceptor] or teacher or of an Elder who is his senior, whether it is proper or not for a bhikkhu who lives with them to be released and to stay alone, and whether a bhikkhu who is released from [dependence] is able to be a [leader of an assembly of monks]." (See EV,II,pp.45-54)

25.

For an interesting description of this aspect see Burmese Buddhist Culture.

26.

This special leave of absence (sattaaha) can only be taken in order to: visit or nurse ill Dhamma-friends and parents; support fellow bhikkhus who are thinking of disrobing; to attend to some essential duty of the Community; to support faithful lay devotees who make an invitation. (See EV,II,pp.84; 89-90)

26b.

See note 31.

27.

Nowadays, there is much interest among women wanting to re-establish such a lineage but how to achieve this is problematic. Fortunately, there are places where women can practice the 'Holy Life' in robes as dasasiila mata nuns, developing the best way of Dhamma practice for themselves. (Dasasiila mata is a nun's ordination based on the Ten Precepts.) For example: the Nuns Community, Amaravati Buddhist Monastery, Great Gaddesden, N9 Hemel Hempstead, Herts HP1 3BZ, UK.(See also BA ch.VII)

28.

"The Paa.timokkha recitation on the Uposatha days thus would be the primary communal activity of the Buddhist Sangha, an occasion to meet together in communal confirmation of the standards of behavior to which they were all committed." (HS ch.20)

29.

Note that anyone guilty of an offence of Defeat is automatically no longer a bhikkhu and therefore cannot take part in the Paa.timokkha recitation.

30.

"We are dealing primarily with rules, but rules are not the only way to express disciplinary norms, and the texts we are surveying express their norms in a variety of forms: as rules, principles, models, and virtues. The different forms are best suited for different purposes. Principles, models, and virtues are meant as personal, subjective standards and tend to be loosely defined. Their interpretation and application are left to the judgement of the individual. Rules are meant to serve as more objective standards. To work, they must be precisely defined in a way acceptable to the Community at large. The compilers of the Canon, recognizing this need, provided definitions for most of the terms in the rules, and the authors of the commentaries continued this task, carrying it out with even greater thoroughness.

"This need for precision, though, accounts for the weakness of rules in general as universal guides to behavior. First, there is the question of where to draw the line between what is and is not an infraction of the rule. A clear break-off point is needed because rules — unlike principles — deal in two colors: black and white. In some cases, it is difficult to find a clear break-off point that corresponds exactly to one's sense of what is right and wrong, and so it is necessary to include the areas of gray either with the white or the black. In general, but not always, the Vibhanga's [text] position is to include the gray with the white, and to rely on the principles of the Dhamma to encourage the individual bhikkhu to stay away from the gray." (BMC pp.16-17)

31.

The 'defeated monk' "does not need to go through a formal ceremony of disrobing because the act of violating the rule is an act of disrobing in and of itself. Even if he continues to pretend to be a bhikkhu, he does not really count as one; as soon as the facts are known, he must be expelled from the Sangha. He can never again properly ordain as a bhikkhu in this life. If he tries to ordain in a Community that does not know of his offence, his ordination does not count, and he must be expelled as soon as the truth is found out.

"The Commentary, however, states that such an offender may 'go forth' as a novice [if the Community accepts him]." (BMC p.87)

"A bhikkhu who has committed any of the Four Paaraajika offences can no longer have [communion] (sa.mvaasa) with the sangha. He is one who is condemned for his entire lifetime. There is no way to remedy it. He must get out of the group. This is the only way for him. If that person does not give up his status on his own but declares himself a bhikkhu, once the sangha knows this, it should expel him from the group." (EV,III, pp.242-243)

32.

"...he is put on probation for six days, during which time he is stripped of his seniority, is not trusted to go anywhere unaccompanied by four other monks of regular standing, and daily has to confess his offence to every monk who lives in or happens to visit the monastery. At the end of his probation, twenty monks have to be convened to reinstate him to his original status." (Introduction to the Patimokkha Rules; Penalties)

33.

"There are six reasons why a bhikkhu commits an offence: lack of shame; he does not know that it is an offence; he is doubtful but still goes and does it; he thinks that he ought to do something when in fact he ought not; he thinks that he ought not to do something when in fact he ought to do it; he does something without thinking (absentmindedly)." (Nv p.4)

34.

"Another drawback resulting from the need for precision in rules is that the more precisely a rule is defined to suit a particular time and place, the less well it may fit in other times and places. The compilers of the Canon, in order to make up for this weakness, thus provided the origin stories and precedents to show the type of situation the rule was intended to prevent, providing principles and models that indicate the spirit of the rule and aid in applying it to different contexts." (BMC pp.15-18)

35.

"Although the Vibhaṅga and Khandhakas [of the original Paali texts] cover an enormous number of cases, they do not, of course, cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules — dealing with cases as they arose — there is reason to doubt that he himself wanted them to form an airtight system. As for cases that did not arise during his lifetime, he established... the Great Standards... — for judging cases not mentioned in the rules..." (BMC p.26)

36.

See Vinaya in Theravada Temples in the United States for a modern 'sociological' discussion of this point; while EV,I, pp.21-22 mentions the tendency to find ways around rules.

37.

"This is especially true now that monasteries of different nationalities are taking root in close proximity to one another in the West. In the past, Thais, Burmese, and Sri Lankans could look down on one another's traditions without danger of causing friction, as they lived in separate countries and spoke different languages. Now, however, we have become neighbours and have begun to speak common languages, so it is best that we take to heart the writings of the Chinese pilgrims who visited India centuries ago. They reported that even after the early Buddhists had split into 18 schools, each with its own Tripitaka [Canon] and Paa.timokkha [Rule], and the Mahayanists had added their texts to the tradition, bhikkhus belonging to different schools could be found living together in the same monastery, practicing and conducting communal business in peace and harmony. Theirs is a worthy example. We should not let our minor differences become stumbling blocks on our way..." (BMC p.16)

38.

asubha kamma.t.thaana, see the Foundations of Mindfulness Sutta, (M,10)

39.

"It is noteworthy that even praising death or assisting death out of compassion, that is, euthanasia, is still considered a Defeat for a bhikkhu (Vin.III,79;86)." (HS ch.15)

40.

For a discussion of the issues involved in caring for the terminally ill, see BMC pp.72-78.

41.

Other examples of the ancient awareness of 'not polluting the environment' and hygiene are the two Sekhiya Training rules (Sekhiya 74, 75). These prohibit a bhikkhu from defecating, urinating or spitting into water or onto green vegetation.

42.

Deva is a deity or heavenly being (lit: 'radiant one') of which there are many levels. However, all are still subject to repeated rebirth, old age and death. A tree deva is a deity that 'lives' in a tree.

43.

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19)

44.

"The Buddhist religious life aims at complete sexual (and sensual) purity and relinquishment of all sexual activity. It should be emphasized that this is not based merely upon a condemnation or denial of sexuality but a clear recognition and understanding of the nature and effects of sexuality. The Buddha exhorted his disciples to comprehend the gratification, danger and escape from sensual pleasures." (HS ch.13)

45.

"...The word used for lustful intentions: (otti.n.na, lit. "possessed by") is quite strong: 'impassioned, full of desire, attracted heart.' Also used is vipari.natena cittena, lit. 'a mind changed for the worst,' defined as 'infatuated, corrupt, blinded' (Vin.III,121). The Commentary defines this as a mind with lust (raaga). Thus, coming into un lustful physical contact with a female, such as accidentally hitting a woman's hand during a food offering, or contact made while trying to get away from contact), is not a fault." (HS ch.13)

46.

"The Vinaya mentions cases of bhikkhus touching their mother, daughter and sister — that is, direct blood-relations — 'for affection,' and this was said to be, not a fault of Formal Meeting, but a Wrong-Doing (Vin.III,126)." (HS ch.13)

47.

In full: "Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" — alluding to sexual intercourse — it entails initial and subsequent meetings of the Community." (Sa"ngh. 4; BMC p.100)

48.

"It is mainly as a result of this guideline that bhikkhus do not perform marriage ceremonies, that is, a bhikkhu should not in any way be instrumental in actually formalizing the relationship. There is, however, no fault in blessing the couple after they are formally married or in reconciling an undivorced couple who have separated (Vin.III.144)." (HS ch.13)

49.

"trustworthy" is defined as one who is at least a stream-enterer. However, even if the critic is an 'ordinary person' the Community may investigate the case if it sees fit.

50.

"The intention for privacy is most important in these instances, so if a bhikkhu unintentionally finds himself privately in a secluded or non-secluded place with a female or females, for instance, when all the other men depart from a room, or a bhikkhu enters a room of only females, there is no fault — but perhaps it wouldn't be advisable to remain there too long. Technically, if the bhikkhu stands then there is no fault, however, even standing in a secluded place may give rise to suspicion, whatever the bhikkhu's intentions might be. The best solution is to have another male present. Thus, a bhikkhu visiting lay-people is usually accompanied by another bhikkhu or a male attendant." (HS ch.13)

51.

According to the Commentary, if there are two women this rule is not broken. However, the rule about talking together would still apply. (See Talking Privately.)

52.

"A monk counselling a female disciple alone invites excessive intimacy and encourages rumour. If one is to speak more than a few sentences to a woman, one should always try to call another monk, novice or layman to come within hearing." (AB)

Perhaps intimate and private telephone conversations should now also be included here. Some communities require that another monk be privy to what is going on,

whether phone conversations or (over-familiarity) in letter writing:

"This guideline would also apply to telephone conversations but not to written communication, although careful reflection (and perhaps another bhikkhu's guidance) should be exercised." (HS ch.13)

53.

"The Explanation to this guideline defines Dhamma very literally as what is spoken by 'the Buddha, his disciples, seers or celestial beings, connected with the goal, connected with Dhamma.' It is thus technically no fault to speak to a woman in more than six sentences about any other topic, although suspicion may be aroused. Presumably, any conversation between a conscientious bhikkhu and a spiritually-aspiring woman would be only about Dhamma, various kinds of worldly topics were regarded as 'animal talk' and unworthy of a true samana." (HS ch.13)

54.

The fifth Confession Rule is similar to the sixth, however it is concerned with men. It arose when some newly 'ordained' bhikkhus lay down and slept in the hall in the presence of lay people, "careless, thoughtless, naked, mumbling, snoring." The lay people criticized them so the Buddha prohibited monks from sleeping under the same roof as lay people. However, later he found that the novice Rahula was having to sleep in an outside toilet because there was otherwise no room, so he relaxed the rule to allow for a temporary stay together.

Rule Summary: "Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is [an offence of Confession]." (Paac. 5; BMC p.276)

55.

However, another commentator does not think that a "block of flats or apartments" fits in with this interpretation, for it is really only concerned with buildings that are connected by porches and walkways in the Asian style.

56.

"The main emphasis in this guideline is upon the formal arranging, thus there is no fault if arrangements are made by someone else and a bhikkhu and a woman come to be traveling together, if the woman makes an arrangement and the bhikkhu, without consenting, goes along, or if there are misfortunes. However, other factors should be considered, i.e., a car is a private place (Paac.45) and intimate conversations may occur (Paac.7)." (HS ch.13)

57.

"...a bhikkhu should wish to use things which are plain and ordinary and not use the good things which are popular at the time and which can be called luxurious... The plain and fine requisites should be used according to the time, but those which are made by or for himself should not aim at beauty, but should aim at usefulness or strength so that they can be used for a long time. When a bhikkhu understands this matter, he should practice in the middle way which is suitable for the time and place." (EV,II,pp.36-41)

"Bhikkhus who seek a living without violating the traditions of bhikkhus gain offerings in

the right way. They should know how to make use of these offerings properly and not do anything with them which will make the donor's faith decline." (EV,II,p.130)

58.

This pavaara.naa should not be confused with the last day of the Rains Retreat, which is also called Pavaara.naa Day.

59.

Pavaara.naa (Invitations) and their Origin Stories:

(i) The son of a great merchant was so inspired by Ven. Upananda's Dhamma talk that he made an invitation of the four requisites, whereupon Ven. Upananda asked for one of the pieces of cloth that the lay man was actually wearing. The lay man replied that he would bring another cloth from home because walking around with only one cloth was not proper for him. Nevertheless, Ven. Upananda became very insistent so the lay man had to give up the cloth. People criticized the monks for being greedy and not being reasonable in their requests. The rule that resulted can be summarized:

"Asking for and receiving robe-material from an unrelated lay person, except when one's robes have been stolen or destroyed, is [an offence of Confession with Forfeiture]." (Nis. Paac. 6; BMC p.189)

(ii) If he does beg and obtain the robe, he must forfeit it to another bhikkhu and confess the offence. When the circumstances are such that he is allowed to ask for a robe, he should not ask for more than two robes. This is covered by the next Rule:

"Asking for and receiving excess robe-material from unrelated lay people when one's robes have been stolen or destroyed is [an offence of Confession with Forfeiture]." (Summarized Nis. Paac. 7; BMC p.192)

(iii) The Eighth Rule (Nissaggiya Paacittiya 8) arose because a bhikkhu overheard one of Ven. Upananda's supporters saying that he intended to give Ven. Upananda a robe. The bhikkhu went and told Ven. Upananda, whereupon Ven. Upananda visited (without invitation) the 'donor' and specified exactly which kind of robe he wanted. The lay supporter commented, "these monks are insatiable and not easily contented. How can he, without having first been invited by me, make stipulations about a robe?".

"When a lay person who is not a relative is planning to get a robe for one, but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would raise its cost is [an offence of Confession with Forfeiture]." (Summary: Nis. Paac. 8; BMC p.195)

It is no offence for the bhikkhu to request them to reduce the amount they were planning to spend.

(iv) The twenty-sixth Confession with Forfeiture Rule:

"If a bhikkhu asks for thread from a lay person who is not a relative and who has not given [invitation] pavaara.naa and then has it woven into robe material by weavers, it is [an offence of Confession with Forfeiture]." (Nis. Paac. 26; Nv p.12)

(v) The twenty-seventh Confession with Forfeiture Rule:

"If a lay person, who is not a relative and who has not given [invitation] pavaara.naa, should order weavers to make up some material for a robe for the bhikkhu, if then the bhikkhu instructs the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 27; Nv p.12)

◊ Although these Rules are about robe-material, conscientious bhikkhus would regard other requisites in the same spirit.

60.

In modern Thailand, a person can offer support by giving a printed slip which may read: "I invite you with the Four Requisites equal in amount to the value of 'x-amount' that has been handed over already to the steward. As you have need of it, please request it from the steward."

61.

In Thailand, the iron bowl has been almost superseded by the bowl made from stainless steel. EV reports that a medium-sized bowl is about 22.5 cm. in diameter. (See BMC p.231)

62.

After being ten days unrepaired, the robe is considered forfeit (Nis. Paac.). ('A stitch in time saves nine!')

63.

"Allowable items (i.e., knives and thimbles) were not to be made of expensive things but only of bone, ivory, horn, reed, bamboo, wood, shellac, fruit, copper or conch-shell. These materials were also permitted for a variety of minor articles such as an ointment-box, ointment-stick, nose-spoon, steam-tubes, earwax remover, belt-buckles and loops and tags for robes. Also, bags, with a strap and string for tying them closed, were allowed for most of the above-mentioned articles as well as for medicines and sandals." (HS ch.12)

64.

"...things which are given by donors to a bhikkhu to be his own, or a bhikkhu has [properly acquired] as his personal possessions. Even things which the sangha has distributed, their ownership is given to a bhikkhu and they are personal things. A bhikkhu who is the owner of such things has the right to give them up, or to give them away, just as he likes. The point here is that one should not cause the faith of the donor to decline." (EV,II,p.149)

"to distribute things among fellow Dhamma-friends is suitable as well as giving to laymen who work in the monastery, or those who help with a bhikkhu's work. They should be given to such people as the cost of food and as the cost of labor, or they should be given the things which a bhikkhu has received so that they can be used and not wasted, for this will be proper." (EV,II,p.130)

However: "...telling a lay person to take one's belongings as his/her own is a 'theft of faith' (saddhaa-deyya) — i.e., a misuse of the donations that lay supporters have

sacrificed for the bhikkhu's use." (BMC p.229)

65.

The 'discarded cloth' would be thoroughly washed and possibly bleached before it could be dyed. Nowadays robes made this way are rare and probably used only by a few forest monks. He gave this reflection:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." [OP p.46; (Paali: M. I, 10; A. III, 387)]

66.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders. Thus at Vin.III,211, Venerable Upananda asks for the upper cloth from the son of a rich merchant). The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

67.

There is some uncertainty as to the maximum size allowed. (See BMC p.528) Also, cloth now is not such a luxury and humans nowadays seem to be physically bigger; so robes can now be found as large as 3 x 2 metres for the upper and outer robes, 2.5 x 1 meter for the skirt robe.

Though five panels are shown in this figure, there can be seven, nine, or more (usually an odd number) depending on the size of the cloth.

68.

"Variously translated: Pali English Dictionary page 212 says 'a kind of brown, i.e., yellow'; Childers (p.190) has 'reddish yellow, yellow'; Upasak (p.70) says 'yellow reddish color.' Present day renunciants in India wear orange-colored clothing. Perhaps 'ochre' would be a good translation. In Thailand robes vary in color from bright orange to reddish-brown for the city- and village-dwelling monks to tan through chocolate-brown for the forest-dwelling monks." (HS Endnotes)

In Thailand this color is considered to be "yellow mixed with much red or the ochre yellow which is the color obtained from the heartwood of the Jack-fruit tree."

(EV,II,pp.15-17) The heartwood of the jack-fruit tree (*Artocarpus integrifolia* (Urticaceae)) is now difficult to find due to deforestation.

69.

For example, in Thailand the double-thickness outer robe is often 'ceremonially' folded over the left shoulder; in Burma the upper robe sometime reaches high up the neck. And the method of wearing and rolling the robe-edges will differ from community to community.

70.

The Sekhiya Training Rules require that a bhikkhu be properly covered from the neck to the knees and that the robe be 'even all around.' See Proper Behavior Outside the Monastery.

71.

e.g., a bathing cloth, handkerchief, towel, etc. In Thailand, it has become accepted practice for a monk always to wear a 'shoulder cloth' (angsa) under his robe. While working in the monastery he may then put his upper robe aside. In western countries with harsh winters an extra 'under-robe,' with socks, gloves, etc., are often worn for added warmth.

72.

The original allowance came about: "When a group of thirty ascetic bhikkhus braved rain and floods to visit the Buddha and arrived at his residence drenched and weary, the Buddha made the allowance for bhikkhus who have kept the Rains Residence to conduct a Kathina ceremony." (HS ch.21)

73.

He gave this reflection: "Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." [OP p.46; (Paali: M. I, 10; A. III, 387)]

74.

The bhikkhu may also voluntarily undertake the special dhuta"nga (tudong in Thai) practices. These are more usually seen among forest monks and are distinctive of their way of practice. For example, they always try to go on alms round; they eat the collected food out of their alms bowl in one sitting; and may refuse late-come food. (See also dhuta"nga in the Glossary.)

75.

See BMC pages 495-504. The following translations are based on this. Breaking a Sekhiya is usually considered an offence of wrong-doing.

76.

"This rule teaches bhikkhus to show their appreciation of the donors, for they should not look down on them, while they should show their appreciation of the food given to them. They should not behave in such a way (as to suggest that) they are accepting it to play with it or throw it away later." (EV,I,p.210)

77.

When the Buddhist Community comes together to celebrate a festival day, it can show its harmony and common purpose through the alms round. The bhikkhu carries the 'bowl of the Buddha' and all the lay people, young and old, join in putting a token amount of rice or food into the bowl. The abundant food is usually afterwards shared out among everyone present.

78.

Nowadays, bhikkhus often use plates and cutlery. However, forest bhikkhus will usually keep to the old traditions — which is also part of the dhuta"nga practices. The practice of eating out of the bowl using one's fingers is still found in Sri Lanka.

79.

See the Siilavagga of the Diigha Nikaaya.

80.

Noon or midday is when the sun is at its zenith or highest elevation in the sky, midway

between sunrise and sunset (on a plain). It is not necessarily 12:00 hours clock time because the clocks are often changed depending on the season and whether 'Daylight Saving' is in force. However, many communities will keep to twelve noon as the set time limit.

81.

However, there is "an allowance in the Mahaavagga (I.14.7) for a bhikkhu who has taken a purgative to take strained meat broth, strained rice broth, or strained green gram (mung bean) broth at any time of the day. Using the Great Standards, we may say that a bhikkhu who has a similar illness or worse may take these broths at any time; and some have argued that other bean broths — such as soybean milk — would fit under the category of green gram broth as well. However, unlike the case with the five tonics, mere hunger or fatigue would not seem to count as sufficient reasons for taking any of these substances in the 'wrong time.'... some have argued, using the Great Standards, that the special allowance for this substance [— lonasoviraka, which is not now made —] should extend to miso as well, but this is a controversial point." (BMC pp.363-4)

"Certain other 'medicines' may be interpreted by applying the Great Standards... from some of those mentioned specifically in the Vinaya. Thus soya-bean milk may be a form of 'thin mung-bean broth'... , miso may be a form of 'salted sour gruel'..." (HS ch.10)

82.

Note that the Buddha otherwise allowed and praised living in a charnel ground and wearing rag-robles, for these are two of the dhuta"nga practices.

83.

Water and tooth-cleaning sticks are excepted in the rule. Some Communities also count toothpaste under this exception, some consider it more a medicine and therefore require it to be properly offered. While some Communities require ice, hot water, and bottled water to be also offered — some do not.

84.

Please note, however, that the spoon should not be knocked on the side of the bowl to clear off any remaining rice. Because the bowl is traditionally clay or iron, it easily is damaged and there are several rules which remind the bhikkhu to look after his bowl. If his bowl does become cracked, he is not allowed to ask for another until it is unusable. (Nis. Paac.22)

85.

Bhikkhus in Thailand never receive food from women directly into their hands. It is always offered into their bowl or onto a 'receiving-cloth.' This practice does not appear directly in the texts. However, it probably functions as extra-assurance for the monks concerning the very serious rule about touching women (see Intimacy — Touching.) Many Thai eight-precept nuns follow a reciprocal tradition when receiving anything from a man. In Sri Lanka and Burma monks generally will accept offerings from women directly into their hands.

86.

The Commentary allows a lay person or novice to collect anything remaining from the bhikkhu's meal and keep it in the approved storeroom. As long as the bhikkhu has completely abandoned all possession of that food, a lay person or novice may, on their

own initiative, re-offer it the following day and the bhikkhu may accept and eat the food. However, many Communities ignore this allowance because of concern that it will be abused so they will not receive food that has previously been offered.

87.

A Snack (of 'non-staple' food) is not included in this rule, however the bhikkhu should not overeat so that it spoils his appetite. Also the original donor may provide the pre-meal snack or give permission to eat breakfast beforehand.

88.

"There are approximately 26 references to the eating of meat by bhikkhus and bhikkhuniis (and 4 to meat-broth), 10 of these are in reference to the five kinds of staple food (bhojana). Many of these references are quite incidental, for example, a chief minister offers each of 1250 bhikkhus a bowl of meat (Vin.I,222), a bhikkhu steals a bowlful of meat during a famine (Vin.III,59) and bhikkhus eat the remains of a lion's kill (Vin.III,80). One of these references concerns the Buddha's refusal to forbid the eating of fish and meat as proposed by the schismatic Bhikkhu Devadatta (Vin.II,197; III,172). The Buddha rather reiterated his position that fish and meat were pure if not seen, heard or suspected to have been killed for a bhikkhu. It thus seems certain that meat-eating was common in the Buddha's time and only later, with the growth of the Mahayana schools, became prohibited.

A study of the allowance to eat meat pure in the three respects in other Vinaya recensions shows that, despite minor differences in defining terms, there is not "any material difference in the meaning and scope of the rule." It has been suggested that the development of vegetarianism amongst certain Mahayanists may have close connexions to the theory of the tathaagatagarbha..." (HS ch.9)

However, another commentator notes that Tibetan Buddhists — who also follow the Mahayana (and the tathaagatagarbha teachings) — do eat meat. He suggests that not eating meat came more from the Taoist influence in China.

89.

This exception was made when the newly converted (from the Jains) General Siha ordered that a meal for the Lord Buddha and his monks be prepared for the next day with meat from the market. The Jains then started to shout and complain all over town in an attempt to discredit the Buddha.

The bhikkhu should also not eat raw or undercooked meat, or the flesh of elephants, horses, dogs, snakes, lions, tigers, leopards, bears, hyenas or, of course, human flesh.

90.

"The flesh of animals which have been slaughtered to sell as meat for the people, however, is called 'flesh which exists already.' [It] has been slaughtered for their meat to be used for food by one person or by a group of people, apart from fellow Dhamma friends, or specially for the butcher himself... If people cook such meat and offer it to a bhikkhu, [it] will not be an offence to accept and eat it." (EV,II,pp.131-133)

91.

Lay people had complained to the Lord Buddha about the monks destroying 'seed-life,'

therefore He set down that the monks were to check with the lay people first to know if eating those particular fruits was considered allowable.

92.

Eight varieties are mentioned in the Paali: mango-juice, roseapple-juice, juice from two types of bananas, 'honey tree'-juice, persimmon or grape-juice, lotus-root juice, marian-plum or lychee-juice.

93.

The traditional way of making these juices is that "the ripe fruit should be peeled or cut open and the flesh removed and bound up in a cloth and then squeezed hard so that the juice comes out, leaving the (remains of the) flesh in the cloth, after which sufficient water should be added, mixing in other things such as sugar or salt to taste. Other [than for the 'honey tree juice,' water need not be added]. The fruit should be fresh and it is prohibited to cook it over a fire." (EV,II,p.137)

94.

For example, Plain chocolate (sugar + vegetable oil + cocoa) is allowable in some places but not milk chocolate. Milk is considered to be food.

◊ One of the tonic-medicines is called navaniita.m in Paali. Some communities consider that it is butter and some cheese. It is a controversial point. Remembering that each local community of monks may practice differently, the lay person will need to check what is considered allowable.

Other comments on the tonic-medicines:

"Some say that navaniita.m is butter, some say that it is cheese. However, there is a reasonable argument following the Buddha's Four Great Standards (Mahaavagga, chapter 6 verse 40) to state that butter and cheese are sufficiently similar to the real navaniita.m and dissimilar to what has been disallowed by the Buddha to make both butter and cheese also allowable, along with navaniita.m as one of the Five Tonics. In the West, cheese is sometimes considered as a food and monks seen eating it in the afternoon or evening may be looked down upon by some lay people. It seems better in such situations, only to make use of the allowance to eat cheese in the afternoon or evening when there is more than mere tiredness but a debilitating illness instead.

"...It may be that the [tonic-] medicine is given up, with no expectation of its return, before seven days have passed; in which case if, without any prompting by the monk, it should be offered again that medicine may be accepted and kept a further seven days."
(AB)

"These five medicines are defined as:

- 1) sappi: ghee, clarified butter, a fine oil used in Indian cooking; obtained from processing the milk of cows, goats, buffaloes or any other animal whose flesh is allowed;
- 2) navaniita: fresh butter/cheese* made from the milk of any animal whose flesh is allowed;

3) tela.m: oil, either vegetable or animal;

4) madhu: honey from bees;

5) phaa.nita: sugar, often translated as "molasses," however this seems a quite limited definition; while sugar-cane is specifically mentioned, it seems that all kinds of sugar** are meant. Sugar-cane was probably the original source of sugar and it would have been in quite a raw state much like the jaggery of Sri Lanka and the 'num oy' of Thailand. (HS ch.10)

"Made from churning curds... This is similar to modern-day creamery butter and, since cheese is also processed from curds, many bhikkhus would include cheese under this name as well (in Thailand the name for butter and cheese is the same — butter is the 'soft' variety and cheese the 'hard'). One complication with this is that in the West cheese is considered a substantial food. Thus, if used as a tonic should be taken in moderation." (HS Endnotes)

***"Under this would be included 'sugar-water' and so many communities would allow 'lemonade' and other soft drinks." (HS Endnotes)

95.

"...the numerous modern-day chemical medicines are different forms of roots, resins and salts (lifetime medicines). Perhaps the most important criteria to determine what is a medicine and in using medicines is one's intention, that is, to reflect on why it is being used: is it being used as a food or for the relief of dis-ease or discomfort?" (HS ch.10)

96.

In some communities plain tea, coffee, cocoa, etc. would be included here.

97.

See also Etiquette and EN 124.

98.

It would seem that in order to treat other substances in the same way as alcohol, they should significantly distort or impair one's mindfulness. (As in the Fifth Precept.)

Smoking cigarettes, drinking coffee or tea would therefore not normally be included in this rule. However, as lay people are the ones that supply such things, they can decide for themselves what items they consider appropriate to give to bhikkhus. (Certain communities may decide some of these items are 'unhealthy' or 'addictive' and therefore not allow them.)

99.

"There is no mention in the Pali canon of any other of the many intoxicating substances which are known today. However, applying the Great Standards, it seems appropriate to include within this guideline all strong mood-altering substances, for example, narcotics, hallucinogenics, amphetamines, sedatives, etc. The main thrust of this guideline is not to just refrain from liquor, but rather to refrain from all substances which cause heedlessness, mental confusion and disorientation. In our modern-day, pill-popping society it may be hard to appreciate the real value of this particular guideline. However, for those serious about the cultivation of mind through meditation exercises, one's ordinary confusion is quite enough to deal with — not to mention compounding it with powerful foreign substances." (HS.ch.17)

100.

"Attempts to precisely define this guideline have given rise to differing views, for the most part due to the two different definitions of what technically constitutes stealing resulting in loss of bhikkhu status (i.e., gross stealing). The wording of the guideline gives the standard that a person caught stealing would be punished by the civil authorities: 'beaten, imprisoned or banished.' The Explanation then defines this degree of stealing as taking anything worth at least one paada, a certain standard of value in India at that time.

"The first standard is somewhat ambiguous and relative to social values at different places and at different times. The second is more specific — if one knows how much a paada is worth! A sub-commentary, says that one paada is equal to the value of gold weighing 20 unhusked rice-grains. This has been determined as approximately 1/24 oz. troy of gold. Of course, it must also be recognized that the price of gold fluctuates over time. This seems like a reasonable amount to constitute a theft serious enough to warrant Defeat." (HS ch.14)

101.

"In the present time this may also include such things as breach of copyright, inappropriate use of public utilities (telephone, post, etc.) or transportation systems (traveling without the correct ticket), having money changed on the black market, illegal entry into countries (not paying for visa), etc., etc.," (HS Endnote)

102.

"The non-acceptance of money has always been one of the fundamental observances of those who have left the world. Money is the measure of wealth and to most people material wealth is the goal of life. In the bhikkhu's renunciation of money he emphatically demonstrates his complete rejection of worldly pursuits. At one stroke he sets himself significantly apart from the vast majority of people and becomes a constant reminder to all that a life based on the struggle to accumulate money is not the only way to live. Through giving up money he gives up much of his power to manipulate the world and to satisfy his desires. Thus, as the Buddha said in the Samyutta Nikaaya:

"Whoever agrees to gold or money, headman, also agrees to the five strands of sensual pleasure, and whoever agrees to the five strands of sensual pleasure, headman, you may take for certain that this is not the way of a recluse, that this is not the way of a Buddhist monk." (See P.T.S. Kindred Sayings, Vol. 4 p.232)

"A Bhikkhu who does not accept money inspires great faith in Buddhism amongst the laity; according to the following quote he is likened unto a 'shining example' — whereas the bhikkhu who does accept money is likened unto a 'blemish' or 'stain':

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II.53) (AB)

"In the act of accepting money, or having it accepted in one's name, one is accepting all

the cares, responsibilities, and dangers that come with its ownership; in the act of arranging a trade, one is accepting responsibility for the fairness of the trade: that it undervalues neither the generosity of the person who donated the money, nor the goods and services of the person receiving the money in exchange." (BMC p.197)

103.

"The question of whether or not it is best to express one's refusal outwardly lies beyond the scope of the Vinaya, and often depends on the situation. Ideally, one should inform the donor so that he or she will know enough not to present such gifts in the future, but there are also cases where the donor is still new to the idea of rules and will simply be offended if the bhikkhu objects to what he or she means as a well-intentioned gesture. This is thus a matter where a bhikkhu should use his discretion." (BMC p.218)

104.

"Bhikkhus may receive checks made out in their name (which are then endorsed and given to the steward) and can make use of such things as telephone cards, transportation tickets and vouchers for specific items (i.e., food, drinks, books, etc.)." (HS ch.14)

105.

"The Buddha had to steer a middle course between honoring the laity's generosity and concern for the welfare of the Bhikkhu-Sangha and preventing the bhikkhus from receiving and using money. Thus, while bhikkhus are not allowed to receive money for their use, they are allowed to accept things obtained from a properly-deposited fund. This is usually done through the services of a monastery-steward who is entrusted with money provided by lay people. In our modern, money-dominated world this may appear as a subtle and refined point, however, it may be helpful to compare this arrangement to a special Trust Fund from which the beneficiaries (in this case, bhikkhus) can only receive material requisites. That is, the donor (temporarily) establishes a Trust Fund to provide a bhikkhu with requisites through the monastery-steward as manager." (HS ch.14)

"...the Buddha permitted money to be entrusted by a donor to a steward, who may be a monastery attendant or a lay follower, for the personal benefit of an individual bhikkhu, thus:

'There are, bhikkhus, people of faith and confidence (in the Sangha) who entrust money into the hands of monastery stewards saying, "With this, provide the bhikkhu so-and-so with what is allowable." I permit you, bhikkhus, to accept an allowable item obtained thereby. But this, bhikkhus, I do not say: that in any circumstances may gold, silver or money be accepted (by a bhikkhu, or) be looked about for (by him).'

"When the donors ask the bhikkhu, 'Has the Venerable One a steward?' or, 'Is there an appropriate place where I may deposit this money,' or some similar question, then the bhikkhu may point out a suitable steward, or he may indicate an appropriate place. Should the donor deposit the money with that steward, or in that place, then it is properly deposited." (AB)

106.

"Money given to a steward of the Sangha (veyyaavaccakara), for the use of bhikkhus or to stewards of individual bhikkhus, is not given to the bhikkhus for them to possess. The steward holds the money of the donors in trust, and should a bhikkhu have legitimate reason to make use of this (travel for Dhamma, Requisites, Dhamma-books, etc.), he can request the steward to supply him with the article needed. He cannot purchase it himself. "This rule concerns money of which a bhikkhu has such thoughts as, 'It is mine' or 'It belongs to me' and which he intends to use for purposes other than those of Dhamma." (Paat. 1966 Ed.; p104-105)

107.

"The Monastery-Steward: The monastery-steward is usually someone who is a close supporter of the monastery. Not only should he/she ideally be well-informed about the monastic guidelines relating to money, but also be knowledgeable about what is appropriate to provide and the proper procedures for doing so.

"When a fund has been properly established and the bhikkhu is in need of a requisite, he may approach that steward and state what he is in need of. Should a bhikkhu command the steward to: 'Buy me this,' it is considered a case of dubbhicaritata (wrong procedure) and that bhikkhu may not make use of any article obtained therefrom, although other bhikkhus may use it.

"It is a fault of Acknowledgement with Forfeiture [Nis. Paac.10] for a bhikkhu who receives a requisite by badgering the steward beyond verbally reminding him three times and standing silently up to six times. If the required requisite is not forthcoming the bhikkhu is obliged to inform the donor that the invitation to requisites has not been fulfilled. The Commentary says that if the bhikkhu does not inform the donor it is a fault of Wrong- Doing "for breaking a custom"). The donor may then take up the matter with the steward." (HS ch.14)

"A bhikkhu may not command (tell) either the donor or the steward what to do with regard to the gift of gold or money. However, he may give them hints, or suggestions, or any information, as long as these fall short of ordering the donor or steward. Also, a bhikkhu may not accept the ownership of gold or money offered to him indirectly, for example should a donor say to him, "In such and such a place is a certain amount of money, I give it to you." then the bhikkhu is obliged to reject the gift by words or by a gesture of refusal or by mental resolve (e.g., determining, "I do not accept this") otherwise he incurs [an offence of Confession with Forfeiture]." (AB)

108.

"Bhikkhu Brahmawangso has 'buying and selling using money'; Ms. Horner has: 'transactions in which gold and silver is used,' BD.2,106; Thanissaro Bhikkhu has 'monetary exchange,' BMC, 220 and details the differing views of the Vinaya and Commentary and the variety of faults arising from various transactions. The Vinaya only outlines the procedure for forfeiting gold and money as a result of this action so this guideline seems to apply only to exchanging gold or money and selling for money." (HS Endnotes)

109.

The list also mentions: women, articles of women's dress, and representations of women; various kinds of weapons; instruments for trapping animals; all kinds of musical instruments. (See EV,II,p.73)

110.

He gave this reflection: "Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." [OP p.46; (Paali: M. I, 10; A. III, 387)]

111.

"Thus, bhikkhus were required to enter the rains-residence in some kind of lodging, not doing so was a fault of Wrong-doing (Vin.I,152)." (HS ch.21)

112.

Divination, casting spells, mediumship, giving protective charms, exorcism, fortune telling, astrology, ghost-lore, etc., are classed as 'low animal-like knowledge' (see Wrong Ways of Behavior) and do not come under this rule.

113.

According to the Commentary, an insane monk is one who "goes about in an unseemly way, with deranged perceptions, having cast away all sense of conscience and shame, not knowing whether he has transgressed major or minor training rules" (See BMC p.49) There are monks who are not insane but who believe in their own delusions of grandeur. They are not exempt from offences.

114.

The Buddha did make a special allowance about footwear for 'outlying border regions.' In some western countries going barefooted would not be socially acceptable and might even be against the local bye-laws. The Great Standards should be used to decide what is suitable.

115.

"The Buddha encouraged reasonable standards of cleanliness, nutrition and treatment of illness. He readily accepted the physician Jivaka's suggestion to allow bhikkhus a place to do walking meditation and a sweat-room to relieve bad health caused by eating rich meals. He even established very high standards for the time by having the bhikkhus build communal toilets and communal bathing-places. However, when people with various diseases sought to benefit from the Sangha's high standards of care and attention to the sick, they were disallowed from [becoming bhikkhus], as were people who had various deformities. Thus, bhikkhus should not become doctors, full-time nurses or attendants to invalids. They were supposed to live a simple, unencumbered life sustained by sufficient nutriment, appropriate medicines and advanced health standards for the full-time pursuit of spiritual liberation."

"When the Buddha referred to tending the sick, he was referring to fellow monastics. The Commentary,... [has that] a bhikkhu may prescribe and supply medicine to... his parents, to those caring for his parents, to lay-attendants of the monastery and to those residing in the monastery preparing to ordain; a bhikkhu may also prescribe (but not supply) medicines for brothers, sisters, aunts, uncles and grandparents, if they are not

able to supply their own medicines, a bhikkhu can loan these to them; if travelers, bandits, wounded soldiers, important people and those with no relatives come to the monastery for help, they should be given medicine without re-imbursement; medicine may be given indirectly to brothers- and sisters-in-law, either through their children or through the bhikkhu's brother or sister; monastery supporters and faithful people may be helped by mentioning what medicines will cure their particular ailment; prescribing or supplying beyond this is a Wrong-doing." (HS ch.10)

116.

"The term 'corrupter of families' is one way of speech used by a group of bhikkhus. It does not mean that a bhikkhu gets angry, takes revenge, injures or destroys another's wealth. The meaning is that a bhikkhu flatters by behaving as a layman, or by serving lay people, or by hoping for gains, giving a little to get much. Doing this a bhikkhu is called a corrupter of families because he makes lay people decline in faith which is the cause for the possession of skillfulness. Although a bhikkhu behaving in that way may please some laymen, yet they will not respect him as a bhikkhu, only treating him as an inferior friend. The term 'of bad behavior,' refers to behavior beyond the bounds of a [recluse's] conduct, for instance, playfully associating with girls in a family, or playing games, naughtiness or joking, singing and dancing." (Paat. 1969 Ed., p.157)

117.

"They indulged in many kinds of bad behavior such as cultivating flowering trees, making them into garlands and sending them to women and girls of respectable families; eating and socializing with women and girls of respectable families; eating after noon; drinking intoxicants; dancing, singing and playing musical instruments; playing various games; training in elephant, horse and cart knowledge; training in archery and swordsmanship; wrestling and fighting; applauding dancing girls; etc." (HS ch.17)

118.

See Banner of the Arahants, Ch. V.

119.

There is an example from an ancient Sri Lankan inscription commemorating the king's gift of silk robes to the Pa.msakulika monks. As this title indicated that they were rag-robe wearers, it is ironic that they found themselves with royal silk robes.

120.

"...there is the custom of bowing to the shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering." (from: A Lay Buddhist's Guide to the Monks' Code of Conduct)

"To bow correctly, bring the forehead all the way to the floor; have elbows near the knees which should be about three inches apart. Bow slowly, being mindful of the body. As nearly as possible, the buttocks should be kept on the heels,..." (from: Advice for

Guests at Bodhinyanarama Monastery)

121.

In NE Thailand, the people will more often squat down to 'welcome with respect.'

122.

The cetiya (or stupa, chedi, sometimes pagoda) is one of the most ancient objects used as a focus of recollection and devotion towards the Lord Buddha. Buddha-ruupas (statues of the Buddha) came later through, probably, Bactrian Greek influence. Thus there are several traditions and practices:

"It is a tradition of bhikkhus that whoever enters the area around a cetiya, which is a place for the recollection of the Master, should behave in a respectful manner, neither opening his umbrella nor putting on sandals nor wearing the [robe] covering both shoulders. They should not speak loudly there or sit with their legs spread apart with their feet pointing (at the cetiya), thus not showing respect for that place. They must not stool or urinate, spit upon the terraces of the cetiya (or) before an image of the Exalted Buddha, their good behavior thus showing respect for the Master." (EV,II,p.82)

Sanskrit renditions of the Paa.timokkha Rule contain extra Sekhiya Training rules often concerned with ways of showing respect. For example, Rules 60 to 85 are all concerned with Buddha-Stupas:

Rule 63: "Not to wear leather shoes into a Buddha-Stupa is a rule I will observe; Rule 77: Not to carry a Buddha-image into a privy is a rule I will observe; Rule 84: Not to sit with my feet stuck out in front of a Buddha-Stupa is a rule I will observe." (Shaikshas from the Pratimoksha Precepts)

123.

Also one of the Sanskrit Sekhiya Rules (Muulasarvaastivaadin Saika) disallows "sitting on a seat stretching out the feet in a public place." (Buddhist Monastic Discipline p.99)

124.

"In Asian society old age is highly respected. The Buddha adapted this tradition for the Sangha by recognizing seniority according to one's age in the Sangha counted from the day (and time) of receiving the Upasampada. This is of course simply a practical conventional hierarchy and not an absolute hierarchical structure. In the functioning of the Sangha this would be offset by the principle of consensus democracy where every bhikkhu, regardless of seniority, has a voice, and by the power of wisdom (not to be confused with conviction) exhibited by the more highly realized members." (HS ch.22)

"The theme of a hierarchy of respect first came up for serious consideration in regard to obtaining lodgings. One time the Buddha set out from Savatthi with a large following of bhikkhus. The bhikkhus who were pupils of the group of six bhikkhus went ahead and appropriated all the [lodgings] and sleeping-places for their preceptors, teachers and for themselves. Venerable Sariputta, coming along behind, was unable to find a suitable lodging and sat down at the foot of a tree. The Buddha found him there and, finding the reason, asked the assembled bhikkhus:

'Bhikkhus, who is worthy of the principle seat, the best water, the best alms-food?'"Some

bhikkhus said that one gone forth from a noble family was most worthy of these things; some said one gone forth from a brahmana family... a merchant family... one versed in the suttas — a Vinaya expert... a teacher of Dhamma... one having the first jhana... the second... the third... the fourth jhana;... a stream-enterer... a once-returner... a non-returner... an arahant... one with the Three-fold Knowledge... one with the six Psychic Powers. The Buddha then related the story of a partridge, a monkey and a bull-elephant who were friends and agreed to respect and heed the advice of the eldest. The Buddha concluded by saying:"Well then, bhikkhus, if breathing animals can live mutually respectful, deferential and courteous, so do you, bhikkhus, shine forth so that you, gone forth in this well-taught Dhamma-Vinaya, live likewise mutually respectful, deferential and courteous." (HS ch.22)

125.

In Thailand, the common honorifics in (roughly) ascending order of age and seniority are: Tan, Phra, Luang Pee, Kruba, Ajahn, Tan Ajahn, Luang Por, Luang Poo. The Thai titles of ascending ecclesiastical rank are: Phra Khru, Chow Khun, Somdet, and Somdet Phra Sangha Raht (or the Supreme Patriarch). Also note that the English transliteration of these Thai titles also varies, for example, Acharn, Ajaan, Ajahn.

126.

"The Uposatha (Sanskrit: Upavasatha) was the 14th or 15th day of the lunar fortnight (i.e., the full and new moon). It was recognized as an auspicious fast-day in Vedic times. These days, as well as the 8th, are reported to have been used by other religious groups during the Buddha's time as suitable occasions to meet and discuss or preach their doctrines. These meetings became very popular and led to the various sects becoming more well-known and respected." (HS ch.20)

127.

Equivalent to the fifteenth day of the waxing moon, the fifteenth or fourteenth day of the waning moon, and the eighth day of the waxing and waning moons. Until recently, villagers in Buddhist countries still used this calendar in everyday speech, e.g., they would not say, "Today is Monday" but "the third day of the waxing moon."

128.

While this form of training is well known in the traditionally Buddhist countries, it is only just starting to be appreciated in the West. For example, the Upasika Training at Amaravati Buddhist Monastery. This includes going for refuge to the Triple Gem, taking on the Five Precepts, practicing meditation daily, visiting the monastery and fellow upasikas for mutual support. It should also involve right livelihood, which is to avoid professions that trade in arms, in living beings, meat, alcohol, and poison.

129.

"Another frequent classification of training precepts is called the eight constituents of the Observance Day (atthanga-samannaagata uposatha) A.I,248; cf. A.I,211). The noble disciple reflects that for all their life the arahants keep these eight standards of conduct so they will follow that example for the Observance Day..." (HS ch.5)

130.

This is adapted from the work of Ven. Narada Mahaathera (expanded by Max Sandor and Ven. Metta-vihari), Ven. Gunaratana Mahaathera, Ven. Thanissaro and the

Amaravati Chanting Book.

131.

Extract from A Lay Buddhist's Guide to the Monks' Code of Conduct.

132.

Extract from: Bodhinyanarama's Advice for Guests.

133.

Extract from: Observances Wat Pah Nanachat.

134.

From the Lay Committee.

135.

From some Australian women.

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translated and explained by Thanissaro Bhikkhu (Geoffrey DeGraff), Metta Forest
Monastery, PO Box 1409, Valley Center, CA 92082, USA. (For free distribution from the
WWW.) [See Appendix B.]

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by Bhikkhu Khantipalo, Wheel No. 206/207, Buddhist Publication Society, Kandy, Sri
Lanka, 1982.

A Lay Buddhist's Guide to the Monks' Code of Conduct,

Serpentine Buddhist Monastery, Lot 1 Kingsbury Drive, Serpentine, WA 6205, Australia.

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translated by Bhikkhu Ñāṇanāmolī and Bhikkhu Bodhi, Wisdom Publications, 1995. ISBN
0-86171-072-X [A superb translation from the original Pāli offering many authentic
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10200, Thailand, 1990. Translated from the Thai original. [A good though somewhat
condensed guide to the Pāṭimokkha Rule, suitable for lay people.]

Observances,

Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani 34310, Thailand. [Pamphlet]

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by Ven. Somdet (Phra Mahaa Samana Chao Krom Phraya) Vajiranyanavarorasa,
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Press, Phra Sumeru Road, Bangkok 10200, Second Edition, 1989.

The Pāṭimokkha,

trans. by Ven. Ñāṇamoli Thera, Mahamakut Rajavidyalaya Press, Bangkok, 1966;
Second Edition 1969.

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Journal of Buddhist Ethics, Volume 1: 1994: Discussion Article, by Paul David Numrich.

WWW resources: Access to Insight is an excellent starting point:

<http://www.accesstoinight.org>

◇ Demonstrating how all the Buddhist Traditions still preserve the Vinaya texts:

Advice from Buddha Shakyamuni concerning a Monk's Discipline, An Abridged

Exposition of the Bhikshu's Precepts,

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The Bhikshu Pratimoksha Precepts, from The Four-Part Vinaya of the Dharmagupta School,

translated by The Buddhist Text Translation Society, Tathagata Monastery, City of Ten Thousand Buddhas, Talmage, California, 95481-0217, USA

Glossary

Abhiññāa:

Supernormal Powers; Higher Knowledges.

Ācariya:

teacher. The senior monk who 'gives' the precepts to the candidate-bhikkhu. The senior monk on whom a young bhikkhu depends for instruction. (See Nissaya.)

Adhikaraṇasamatha:

These are the last seven 'rules' (really 'procedures') of the Paatimokkha's 227 rules, which list the ways to settle disputes in the Saṅgha.

Alajjii:

shameless; referring to monks who do not care about keeping the Rule.

Anagarika:

Homeless One; in some places a 'postulant' wearing white robes and keeping Eight Precepts. (See Appendix A)

Aniyata:

The section of rules that are undetermined or indefinite, and require Community inquiry.

Āpatti:

offence; the act — either physical or verbal — of breaking any of the ordinances or rules set down by the Buddha.

Añjali:

showing respect by raising both hands, palms together, up towards the chest or face.

Bhante:

general term of address for a bhikkhu, meaning "Venerable Sir."

Bhikkhu:

a male mendicant who has been formally accepted into the Bhikkhu Saṅgha and is training under the Paatimokkha Rule; Buddhist monk. In this work bhikkhu and monk are used interchangeably.

Bhikkhunii:

a female mendicant equivalent to bhikkhu, but the ordination lineage has been lost in the Theravaada for many centuries.

Brahmacariya:

the Holy Life of celibacy and strict chastity found in the Eight, Ten and Bhikkhu's Precepts.

Cetiya

or Chedi (Thai): bell-shaped stupa or reliquary with a tapering spire, also known as pagoda.

Daana:

giving, generosity, almsgiving.

Dasasiila mata

nuns: ordained Buddhist nuns living the Brahmacariya based on the Ten Precepts.

Defeat:

see Paaraajika

Devadatta,

Ven. Devadatta: a bhikkhu in the time of the Buddha who tried to cause a schism in the Sa"ngha.

Dhamma:

the Teachings and Way of the Buddha; the Truth, the Law, etc.

Dhuta"nga

(Paali); Tudong (Thai): Often refers to the forest monk's way of life, his wandering through forests and living at the foot of trees. It more literally refers to the 'austere practices' which are 'means of shaking off or removing defilement.' Traditionally (Vism. 59-83) there are thirteen of these: wearing refuse-rag robes; possessing only the three robes; eating only alms food; on alms round going from house to house; eating only one meal a day; eating only from one's alms bowl; refusing food that comes late; forest dweller's practice; living at the roots of trees; open-air dweller's practice; charnel-ground dweller's practice; any-bed user's practice; sitter's practice (of not lying down).

Dukka.ta:

wrong-doing, the lightest offence.

Going Forth:

See Ordination

Great Standards

(Mahaapadesa): used as guidelines in deciding if novel or uncertain circumstances accord with the Dhamma and Vinaya.

Grahpa:

(Thai) bowing to the floor from the kneeling position to show high respect.

Group-of-six monks:

frequently appearing in the original setting down of a rule as the first perpetrators.

Invitation:

See Pavaara.naa

Jaataruupa-rajata:

gold and silver; money.

Ka.thina:

The annual robes-giving ceremony, offered sometime during the month following the

Rains Retreat, normally during October-November.

Kappiya:

making something allowable for a monk.

Ku.ti:

a monk's hut or shelter.

Me.n.daka Allowance:

for a steward to handle funds left by absent donors.

Navaka:

'new monk'; a bhikkhu during his first five years.

Nibbaana:

the extinction of the fires of greed, of hatred and of ignorance; the extinction of all defilements; Deliverance from all suffering.

Nikaaya:

(i) a sect or school; (ii) section of the Paali Texts

Nissaggiya Paacittiya

(Nis. Paac.): an offence requiring forfeiture of some prohibited article together with 'confession' to another bhikkhu or bhikkhus.

Nissaya:

taking 'dependence' on one's Preceptor or Teacher. (See also Upajjhaaya; AAcariya)

Ordination:

'Going Forth' from the home life to the life of a bhikkhu; Upasampadaa is the assembled monk's formal full acceptance of a candidate- bhikkhu into the Community. Pabbajjaa is the first part of the 'Ordination Procedure' which gives the new novice or Saama.nera his robes and the Ten Precepts.

Pabbajjaa:

See Ordination.

Paacittiya

(Paac.): 'Confession'; 92 Offences that can be cleared by formal 'confession' to another bhikkhu.

Paali:

the ancient Indian language of the Theravaada Canon, akin to Sanskrit.

Paa.timokkha Rule:

The fundamental 227 rules observed by a bhikkhu. It is recited by a single monk with the whole Community (of monks) present, every lunar fortnight.

Paaraajika

(Paar.): 'Defeat'; The four heaviest, irremediable offences that automatically and irrevocably end the Bhikkhu-life.

Paatidesaniya:

Four Offences 'to be acknowledged.'

Pavaara.naa:

Invitation; (i) by a donor to supply requisites to a particular bhikkhu; (ii) a ceremony for the Community of bhikkhus held at the end of the Rains Retreat.

Pi.n.dapaata:

food received in the alms-bowl (of a bhikkhu); alms-gathering; to go on an almsround.

Preceptor:

See Upajjhaaya

Precepts:

The basic guidelines of bodily and verbal conduct. See Appendix A

Rains Retreat;

Vassa (Paali): the annual three month period during the Monsoon Season, from the full moon of (usually) July to the full moon of (usually) October, when all bhikkhus are required to stay in one place. It also is the measure of years ordained for a Buddhist monk.

Requisites

(Parikkhaara): of a bhikkhu are traditionally: three robes, an alms bowl, a belt, a razor, a needle, and a water-filter.

Sa"ngha:

Community. In this Vinaya book it usually refers to the 'Bhikkhu Community,' either of a specific place or as a whole. There must be a local community of at least four bhikkhus before it is a Sa"ngha. (It is also, of course, the third of the Three Gems and the Three Refuges where it applies to the ariya-sa"ngha.)

Sa"nghaadisesa

(Sa"ngh.): a class of thirteen very serious offences; to be resolved it requires formal meetings of the Community and probation of the offending bhikkhu.

Saama.nera:

novice; See Ordination.

Sekhiya:

75 Training Rules concerned with various aspects of etiquette in dressing, public behavior, accepting and eating alms food, teaching Dhamma, etc.

Siima:

A specially designated area for formal meetings of the Community of monks.

Steward;

Veyyaavaccakara: acts on behalf of donors to supply allowable items to a particular bhikkhu(s).

Sugata-span:

an ancient measure (from the Paali) based on the length of the Buddha's cubit or forearm.

Thera:

Elder, a bhikkhu for more than ten years.

Theravaada:

'Doctrine of the Elders,' is the name of the oldest form of the Buddha's teachings with texts in the Paali language. The 'Southern School' of Sri Lanka and South-East Asia.

Tudong

(Thai): See Dhuta"nga.

Upajjhaaya:

Preceptor. The senior monk who 'sponsors' the candidate- bhikkhu's 'ordination,' and on whom the new bhikkhu will always depend for instruction. (See AAcarīya; Nissaya.)

Upasampadaa:

See Ordination

Upaasaka

(m.), Upaasikaa (f.): Lay devotee who has taken refuge in the Triple Gem and keeps at least the Five Precepts and avoids wrong livelihood (trading in arms, in living beings, meat, alcohol and poison).

Uposatha:

for bhikkhus this is the fortnightly Observance Day when the Paa.timokkha Rule is recited. Weekly Observance Day for Upaasaka- Upaasikaa.

Vandanaa:

paying respect or reverence.

Vassa:

See Rains Retreat.

Veyyaavaccakara:

See Steward.

Vihaara:

a dwelling place (for monks); monastery.

Vinaya:

the bhikkhu's Discipline which include the core 227 Paa.timokkha rules together with many other ordinances for the right living and harmony of the Community of monks.

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[Glossary](#)

[Index](#)

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In addition to the titles listed below, Thanissaro Bhikkhu has also translated into English many books by masters of the Thai forest traditions, including Upasika Kee Nanayon and Ajaans Lee, Fuang, and Maha Boowa. An anthology of his sutta translations is available in a four-volume series of books entitled Handful of Leaves, available from Metta Forest Monastery. He has also prepared a number of Study Guides on various topics of interest to Buddhist practitioners.

Note: The list of titles below is incomplete. For the most comprehensive and up-to-date collection of articles and books by Thanissaro Bhikkhu, see dhammatalks.org.

Requesting printed copies: Printed versions of most of the titles below are distributed free of charge by Metta Forest Monastery. To request them, just address a letter to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082 USA. A list of books currently in stock is available [here](#).

Affirming the Truths of the Heart: The Buddhist Teachings on Samvega & Pasada, by Thanissaro Bhikkhu (1997; 5pp./14KB)

Popular interpretations of Buddhism today often ignore the importance of two powerful emotions, emotions that propelled the Buddha — and all those who have sought Awakening since — towards the goal of Awakening: samvega, a sense of urgency to escape the round of meaningless existence; and pasada, a clarity and serene confidence that allows one to proceed confidently towards the goal without lapsing into despair. In this short essay the author explores the meaning of these essential emotions and how we can encourage them to blossom in our lives.

[book icon] Included in the book Noble Strategy.

The Agendas of Mindfulness, by Thanissaro Bhikkhu (2002; 3pp./10KB)

Mindfulness meditation is sometimes described as a kind of "passive all-encompassing acceptance" of one's immediate experience. But, as the author reminds us in this essay, the Pali texts paint a very different picture of what meditation is all about: it is, in fact, a very pro-active process with a clear agenda.

[book icon] Included in the book The Karma of Questions.

All About Change, by Thanissaro Bhikkhu (2004; 6pp./18KB)

What did the Buddha really have to say about anicca — inconstancy and change? Does the fact of impermanence tell us (as some popular teachings claim) that we should learn to "embrace our experiences without clinging," that we have the freedom to "create whatever world we want to live in"? In fact, the Buddha's teachings on anicca offer something far more useful and profound.

[book icon] Included in the book Purity of Heart.

The Atthaka Vagga: The Octet Chapter, by Thanissaro Bhikkhu (1997; 5pp./16KB)

An introduction to the author's sutta translations from the Sutta Nipata's fourth chapter,

which consists of sixteen poems on the theme of non-clinging.
[book icon] Included in the book Sutta Nipāta: The Discourse Group.

Basic Breath Meditation Instructions, by Thanissaro Bhikkhu (1993; 3pp./8KB)
A guided meditation, from the talk, "Using Meditation to Deal with Pain, Illness & Death".
(See also: "A Guided Meditation.")

The Buddhist Monastic Code I: The Patimokkha Training Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 515pp./3.1MB)
The 227 Patimokkha training rules, which are recorded in the Suttavibhanga (the first major section of the Vinaya Pitaka), affect every aspect of the daily life of the Theravada Buddhist bhikkhu (monk). The Patimokkha rules are presented here along with summaries of their "origin stories" and extensive commentary to help the monk-in-training master the fine points of monastic conduct. This book is now in widespread use at English-speaking Theravada monasteries around the world.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Buddhist Monastic Code II: The Khandhaka Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 478pp./2.8MB)
Whereas the Patimokkha concerns the basic rules of Theravada Buddhist monastic life (see The Buddhist Monastic Code, Volume I), the Khandhaka (the second major section of the Vinaya Pitaka) concerns its customs, which are no less essential to monastic life. This landmark book organizes and explains the Khandhaka rules in a systematic and practical way, for the benefit of any Theravada monk-in-training.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Customs of the Noble Ones, by Thanissaro Bhikkhu (1999; 6pp./19KB)
Accordingly to one popular theory, the Buddha's teachings have survived all these years thanks to their ability to adapt to the customs of whatever culture they find themselves at each moment in history. The case of the Thai forest kammattana tradition, however, offers a striking counterexample to this notion. As the author argues in this essay, history has shown that the true Dhamma survives only when people have been willing to adapt their own customs and habits so as to meet the Dhamma face-to-face, on its own terms.

De-perception, by Thanissaro Bhikkhu (2002; 5pp./14KB)
When we sit down to meditate we usually bring along a host of assumptions about what

our perceptions are, what our experience of meditation is like, and what it should be. As meditators, our task is to learn to ask the right questions — questions that will help us break through layer after layer of these false preconceived notions. This article, based on a Dhamma talk, is full of practical advice for meditators of all levels.

[book icon] Included in the book *The Karma of Questions*.

Dhammapada, by Thanissaro Bhikkhu (2012; 126pp./2KB)

The *Dhammapada*, an anthology of verses attributed to the Buddha, has long been recognized as one of the masterpieces of early Buddhist literature. Only more recently have scholars realized that it is also one of the early masterpieces in the Indian tradition of *kavya*, or *belles lettres*. This translation of the *Dhammapada* is an attempt to render the verses into English in a way that does justice to both of the traditions to which the text belongs. This translation also grew from the translator's conviction that the text deserved to be offered freely as a gift of Dhamma. As few good-quality translations of this beloved text are currently available as gifts, the translator was inspired to make his own. Thus was this translation born.

The Economy of Gifts, by Thanissaro Bhikkhu (1997; 4pp./12KB)

This short essay explores the vital role of giving (*dana*) in Theravada Buddhism, especially as it is expressed in the relation between the lay and monastic communities. These mutually dependent communities support one another by means of an economy based entirely on generosity itself, thus offering us a refreshing alternative to modern Western materialism.

Educating Compassion, by Thanissaro Bhikkhu (2006; 5pp./16KB)

How can we best serve a loved one who is sick or dying? In such situations simply acting with compassion and mindfulness is not enough; there are skills we must learn before we can truly be of compassionate service.

[book icon] Included in the book *Purity of Heart*.

ePublished Dhamma Talks (1), by Thanissaro Bhikkhu (2011; 131pp./0.5MB)

Thirty-seven Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (2), by Thanissaro Bhikkhu (2011; 87pp./481KB)

Twenty-two Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (3), by Thanissaro Bhikkhu (2011; 338pp./1MB)

Seventy-eight Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Emptiness, by Thanissaro Bhikkhu (1997; 2pp./7KB)

In this short essay the author explains the role of emptiness in the practice of meditation.

[book icon] Included in the book *Noble Strategy*.

Faith In Awakening, by Thanissaro Bhikkhu (2006; 10pp./31KB)

Is faith necessary? In this essay the author challenges three popular misconceptions concerning the role of faith in Buddhism.

[book icon] Included in the book Purity of Heart.

Five Piles of Bricks: The Khandhas as Burden & Path, by Thanissaro Bhikkhu (2002; 6pp./19KB)

When asked, "What am I?" Buddhist scholars and meditation teachers, alike, usually state that what we conventionally call a "person" is best understood in terms of the five khandhas: form, feeling, perceptions, mental fabrications, and consciousness. This understanding of the khandhas, which first emerged several centuries after the Buddha's death in the commentarial literature, differs significantly from the role of the khandhas as presented in the Pali canon. In this essay the author shows that the Buddha used the teachings of the khandhas not to define what we are, but rather as a tool to help us put an end to our suffering.

[book icon] Included in the book The Karma of Questions.

Food for Awakening: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2010; 9pp./26KB)

What is "bare attention"? The answer may surprise you.

[book icon] Included in the book Head & Heart Together.

Freedom From Buddha Nature, by Thanissaro Bhikkhu (2010; 6pp./18KB)

According to the early Buddhist teachings, the mind is neither innately good, innately bad, or innately Awakened; it is our choices and our actions that shape the development of the mind. In fact, if we make any assumptions about the mind's innate qualities, we only impede our progress towards a true and lasting freedom.

[book icon] Included in the book Head & Heart Together.

Freedom From Fear, by Thanissaro Bhikkhu (2002; 7pp./20KB)

Human beings have forever lived in fear: fear of change, of loss, of death. Unfortunately, we have also adopted a host of unskillful ways to deal with those fears. The author writes: "The most unskillful response to fear is when, perceiving dangers to our own life or property, we believe that we can gain strength and security by destroying the lives and property of others." In this essay the author describes the Buddha's prescription for overcoming fear once and for all, by uprooting its very cause.

[book icon] Included in the book The Karma of Questions

Getting the Message, by Thanissaro Bhikkhu (2006; 7pp./21KB)

In today's climate of terrorism and war, we hear politicians, pundits, and even a few Buddhist teachers insisting that killing can be morally justified when it prevents others from killing. In this essay the author points out that the Buddha's teachings on the subject are uncompromising and crystal clear: killing is never skillful.

[book icon] Included in the book Purity of Heart.

A Guided Meditation, by Thanissaro Bhikkhu (1999; 4pp./11KB)

Basic instructions in the practice of breath meditation. (See also: "Basic Breath Meditation Instructions.")

[book icon] Included in the book Noble Strategy.

Head & Heart Together: Bringing Wisdom to the Brahma-viharas, by Thanissaro Bhikkhu (2009; 8pp./24KB)

Good will, compassion, empathetic joy, and equanimity are all qualities that can be developed with practice. To elevate them fully to the level of brahmavihara, however, requires the hard work of bringing real intelligence to your heart.

[book icon] Included in the book Head & Heart Together.

Head & Heart Together: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; ?? pages/448KB)

Thirteen essays, including: 'The Lessons of Gratitude', 'No Strings Attached', 'The Power of Judgment', 'Think like a Thief', 'Strength Training for the Mind', 'Mindfulness Defined', 'The Joy of Effort', 'Head & Heart Together', 'The Wisdom of the Ego', 'Ignorance', 'Food for Awakening', 'The Buddha via the Bible', and 'Freedom from Buddha Nature'.

The Healing Power of the Precepts, by Thanissaro Bhikkhu (1997; 4pp./11KB)

Many people today have come to the Buddha's teachings in search of emotional and spiritual healing. In this short essay the author reminds us that the single most effective tool for healing a wounded heart may be found in the cultivation of sila, or virtuous conduct.

[book icon] Included in the book Noble Strategy.

Ignorance, by Thanissaro Bhikkhu (2008; 3pp./9KB)

We're ignorant not for lack of information or knowledge, but because of the unskillful ways in which we handle stress and suffering. Develop the proper skills and Awakening is sure to follow.

[book icon] Included in the book Head & Heart Together.

The Integrity of Emptiness, by Thanissaro Bhikkhu (2006; 10pp./30KB)

Much has been written about the Buddhist concept of emptiness — in particular, that it refers to a metaphysical principle of the absence of any inherent existence. In this essay the author points out that this notion has very little to do with what the Buddha himself actually said about emptiness. In fact, the Buddha's teachings on emptiness are of a fundamentally practical nature, having everything to do with how to choose your actions with care and how to relate to their results with wisdom.

[book icon] Included in the book Purity of Heart.

Itivuttaka: This Was Said by the Buddha, translated from the Pali by Thanissaro Bhikkhu (2001; 88pp./20KB)

The Itivuttaka is a newly updated translation of a collection of 112 short suttas, each one a prose passage followed by a verse. This collection is shaped less by literary considerations than the Dhammapada or Udāna and is more straightforwardly didactic. The itivuttakas cover the full range of Buddhist practice. On the basic levels, they focus on skillful and unskillful behavior, and on the advanced, they cover some topics found nowhere else in the Canon.

Jhana Not by the Numbers, by Thanissaro Bhikkhu (2005; 4pp./12KB)

The author recalls how Ajaan Fuang taught meditation to his students: he would give them just enough instruction to stay on-track, but would rarely "certify" them as having attained this or that level of jhana, thereby motivating them to develop self-reliance and ingenuity in their meditation. In the words of Ajaan Fuang: "If I have to explain everything, you'll get used to having things handed to you on a platter. And then what will you do when problems come up in your meditation and you don't have any experience in figuring things out on your own?"

[book icon] Included in the book Purity of Heart

The Joy of Effort, by Thanissaro Bhikkhu (2010; 5pp./15KB)

On bringing a joyful, playful attitude to the serious practice of meditation.

[book icon] Included in the book Head & Heart Together.

Karma, by Thanissaro Bhikkhu (2000; 3pp./8KB)

This short introductory essay explains the nature of karma (Pali: kamma), or willful action. The process of karma is a complex interplay between the fruits of our past actions (over which we have no control in the present) and the choices we make in the present moment; it is not a convenient justification for the misfortune of others ("Oh, it's just their karma!").

[book icon] Included in the book Noble Strategy.

The Karma of Questions: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2002)

As the author writes in the Introduction: "There's no such thing as a totally idle question. Every question, even the most casual, carries an intention." Since one's intentions shape the course of one's entire spiritual journey, learning to ask the right kinds of questions plays an essential role in any spiritual practice. This collection of essays explores the nature of questions in the Buddhist path. Essays include: Life Isn't Just Suffering, Opening the Door to the Dhamma, Questions of Skill, Freedom from Fear, Samsara, Samsara Divided by Zero, The Agendas of Mindfulness, De-perception, The Weight of Mountains, File Piles of Bricks Perennial Issues, and "When you know for yourselves...".

Legends of Somdet Toh, by Thanissaro Bhikkhu (2006; 7pp./20KB)

Somdet Toh (1788-1872) was one of nineteenth century Thailand's most famous and beloved meditation monks. In this short article the author recounts several anecdotal stories and legends that reveal the wit and wisdom of this extraordinary monk.

The Lessons of Gratitude, by Thanissaro Bhikkhu (2010; 7pp./22KB)

How to repay the kindness of others in the best possible way.

[book icon] Included in the book Head & Heart Together.

Lost in Quotation, by Thanissaro Bhikkhu (2012; 5pp./16KB)

A clarification of the Kalama Sutta, one of the most famous — and misquoted — suttas in the entire Tipitaka.

[book icon] Included in the book Beyond All Directions.

The Meaning of the Buddha's Awakening, by Thanissaro Bhikkhu (1997; 3pp./9KB)
Although the Buddha's Awakening took place long ago in ancient India, the fact of his Awakening is very much alive today and has profound implications for how we approach Buddhist practice. In this essay the author explores both the What and the How of the Buddha's Awakening: what he awakened to and how he did it.

[book icon] Included in the book Refuge.

Meditations 1: Forty Dhamma Talks, by Thanissaro Bhikkhu (2003; 151pp./454KB)
These short talks on meditation practice were given by Ajaan Geoff (Thanissaro Bhikkhu) during the evening meditation sessions at Metta Forest Monastery (California). Using breath meditation as the principal point of reference, these talks address a wide range of topics of practical interest to beginning and advanced meditators, alike. Topics range from the development of generosity, the cultivation of skillful qualities of mind, how to develop concentration, how to overcome fear, and so on — all the way to the opening to the transcendent itself. This book is highly recommended.

Meditations 2: Dhamma Talks, by Thanissaro Bhikkhu (2006; 164pp./491KB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 3: Dhamma Talks, by Thanissaro Bhikkhu (2006; 154pp./461KB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 4: Dhamma Talks, by Thanissaro Bhikkhu (2010; 170pp./0.5MB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 5: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 6: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 7: Dhamma Talks, by Thanissaro Bhikkhu (2015; 189pp./0.6MB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 8: Dhamma Talks, by Thanissaro Bhikkhu (2016; 189pp./0.6MB)
More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Metta Means Goodwill, by Thanissaro Bhikkhu (2011; 6pp./16KB) [PDF icon]
In this short essay, the author proposes a translation of the Pali term "metta" that is more in keeping with the Buddha's early teachings.

[book icon] Included in the book Beyond All Directions.

Mind Like Fire Unbound: An Image in the Early Buddhist Discourses, by Thanissaro Bhikkhu (Geoffrey DeGraff) (1999; 97pp./11KB)

Early Buddhism borrowed two of its central terms from the workings of fire. Upadana, or clinging, originally referred to the fuel that kept fire burning; nibbana, the name of the goal, to a fire's going out. This is the first book to examine these terms from the perspective of how the early Buddhists themselves viewed fire — what they saw happening as a fire burned, and what happened to the fire when it went out — to show what light this perspective throws on Buddhist doctrine in general, and the practice of

meditation in particular. With extensive quotations from the Pali canon, newly translated, this is also a useful sourcebook for anyone who wants to encounter Buddhist teachings in their earliest known context.

Mindfulness Defined, by Thanissaro Bhikkhu (2008; 6pp./18KB)

Over the years the word sati has accumulated a host of meanings that go far beyond the Buddha's original definition of the word. Meditation practice calls for a clear understanding of what sati is and how to use it skillfully in concert with other mental qualities.

[book icon] Included in the book Head & Heart Together.

Nibbana, by Thanissaro Bhikkhu (1996; 2pp./5KB)

This short essay sketches the use of fire imagery in early Buddhism to describe Nibbana, the goal of Buddhist practice. This essay is a good starting point before tackling the more comprehensive book on the same subject: The Mind Like Fire Unbound: An Image in the Early Buddhist Discourses.

[book icon] Included in the book Noble Strategy.

No Strings Attached: The Buddha's Culture of Generosity, by Thanissaro Bhikkhu (2009; 6pp./19KB)

Have you ever felt vaguely uneasy upon hearing the 'dana talk' that often accompanies the beginning or end of a Western-style meditation retreat? If so, you're not alone. Such fundraising appeals have little in common with the Buddha's original teachings on generosity.

[book icon] Included in the book Head & Heart Together.

Noble Strategy: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; 1p./3KB)

A collection of essays concerning the Buddhist path of practice. The essays, which are available online individually, include: "Affirming the Truths of the Heart", "Karma", "The Road to Nirvana Is Paved with Skillful Intentions", "The Healing Power of the Precepts", "Right Speech", "Trading Candy for Gold", "A Guided Meditation", "The Path of Concentration & Mindfulness", "One Tool Among Many", "What Is Emptiness?", "No-self or Not-self?", and "Nibbana".

No-self or Not-self?, by Thanissaro Bhikkhu (1996; 3pp./8KB)

Is the central Buddhist teaching of anatta (not-self) a statement of metaphysical truth, or is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of anatta, the author here demonstrates the latter to be the case. (This is Ven. Thanissaro's second essay on the subject. For a more expanded treatment, containing supporting quotes from the Pali canon, see his essay, "The Not-self Strategy.")

[book icon] Included in the book Noble Strategy.

The Not-self Strategy, by Thanissaro Bhikkhu (2013; 25pp./2KB)

Is the central Buddhist teaching of anatta (not-self) a statement of metaphysical truth, or is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of anatta, the author here demonstrates

the latter to be the case. (This is a revised version of Ven. Thanissaro's first essay on the subject, which originally appeared in the magazine "Insight" in 1994. For a more concise treatment see , "No-self or Not-self?")
[book icon] Included in the book Noble & True.

One Tool Among Many: The Place of Vipassana in Buddhist Practice, by Thanissaro Bhikkhu (1997; 7pp./22KB)

What is the relationship between calm (samatha) and insight (vipassana) in Buddhist meditation? A careful reading of the suttas in the Pali canon suggests that the two are not separate meditation methods (as many commentators — classical and contemporary — suggest), but two aspects of a single, unified practice. According to the suttas, correct meditation practice thus calls for us to develop both aspects and to bring them into balance.

[book icon] Included in the book Noble Strategy.

Opening the Door to the Dhamma: Respect in Buddhist Thought & Practice, by Thanissaro Bhikkhu (2001; 8pp./23KB)

In order to succeed at learning a new skill, one must first muster sufficient respect for oneself, the subject under study, and one's teacher. In this essay the author demonstrates that the same holds true when approaching the Buddha's teachings — the ability to learn depends upon the proper respect for three things: yourself, the principle of kamma, and other people's insights into that principle.

[book icon] Included in the book The Karma of Questions.

The Paradox of Becoming, by Thanissaro Bhikkhu (2013; 135pp./0.6MB)

The Buddha's second Noble Truth states that the cause of suffering is any kind of craving that stimulates becoming (bhava; the process by which we continually fabricate new states of mind, from moment to moment and lifetime to lifetime). Yet this Noble Truth also states that the desire for non-becoming is one of the three basic forms of craving. Thus the paradox: How can we attain the end of suffering if the desire to end it is itself a cause of suffering? In this book the author explores the Buddha's own resolution of this paradox: how, through the practice of jhāna, we can create a unique state of becoming whereby the mind does not add further fuel to its desires. Eventually, this intentionally fabricated state of becoming itself comes to an end, providing the long-sought opening to the Deathless.

The Parayana Vagga: The Chapter on the Way to the Far Shore, by Thanissaro Bhikkhu (1997; 1p./4KB)

An introduction to the author's translations of suttas from the Parayana Vagga, the fifth chapter of the Sutta Nipata.

[book icon] Included in the book Sutta Nipāta: The Discourse Group.

The Path of Concentration & Mindfulness, by Thanissaro Bhikkhu (1997; 7pp./21KB)

Are concentration and mindfulness two distinct paths of meditation or are they inseparable parts of a single unified path of practice? In this article, adapted from a talk given at CIMC in 1996, Thanissaro Bhikkhu suggests that the heart of insight practice

as taught by the Buddha consists of the skillful development of both jhanic concentration and mindfulness.

[book icon] Included in the book Noble Strategy.

The Power of Judgment, by Thanissaro Bhikkhu (2011; 6pp./19KB)

Developing good judgment is the key to becoming a true friend — first to yourself and then to those around you.

[book icon] Included in the book Head & Heart Together.

The Practice in a Word, by Thanissaro Bhikkhu (1999; 3pp./8KB)

Appamadena sampadetha! — such was the dying Buddha's parting instruction, which has often been translated as "Practice diligently!" But a wider reading in the suttas reveals that that crucial word appamada has a far more nuanced and significant meaning. According to the author, the Buddha's real message was, "Don't be complacent. Watch out for danger. Protect the mind's good qualities. Don't let your guard down."

[book icon] Included in the book Purity of Heart.

Purity of Heart, by Thanissaro Bhikkhu (2006; 2pp./7KB)

What does it take to become a truly trustworthy person?

[book icon] Included in the book Purity of Heart.

Purity of Heart: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2006)

A collection of thirteen essays including the following, which are available online here:

Purity of Heart; Faith in Awakening; Untangling the Present; Pushing the Limits; All About Change; The Roots of Buddhist Romanticism; Reconciliation, Right & Wrong; Getting the Message; Educating Compassion; Jhana Not by the Numbers; The Integrity of Emptiness; A Verb for Nirvana; and The Practice in a Word.

Pushing the Limits: Desire & Imagination in the Buddhist Path, by Thanissaro Bhikkhu (2006; 7pp./21KB)

One popular misconception of Buddhism maintains that the Buddha's teachings basically boil down to ridding ourselves of desire. In this essay the author reminds us that the path to liberation is, in fact, firmly rooted in desire—in skillful desire. Says the author: "The path to liberation pushes the limits of skillful desires to see how far they can go."

[book icon] Included in the book Purity of Heart.

Questions of Skill, by Thanissaro Bhikkhu (2001; 5pp./15KB)

"The Buddha wasn't the sort of teacher who simply answered questions. He also taught which questions to ask." So begins the author, who explains here how the essence of Buddhist practice consists in learning how to ask skillful questions.

[book icon] Included in the book The Karma of Questions.

Reconciliation, Right & Wrong, by Thanissaro Bhikkhu (2004; 4pp./13KB)

The Buddha's many teachings include detailed instructions on conflict resolution. This

essay explores how the Buddha's insights into the fundamental differences between forgiveness and true reconciliation form the cornerstone of a skillful approach to restoring and preserving communal harmony.

[book icon] Included in the book Purity of Heart.

Refuge: An Introduction to the Buddha, Dhamma, & Sangha, by Thanissaro Bhikkhu (2001; 74pp./222KB)

This short book provides an excellent introduction to the most basic principles of Buddhism: the Buddha, Dhamma & Sangha, collectively known as the Triple Gem or Triple Refuge. The material is divided into three parts: (I) an introductory essay on the meaning of refuge and the act of going for refuge; (II) a series of readings drawn from the earliest Buddhist texts illustrating the essential qualities of the Triple Gem; and (III) a set of essays explaining aspects of the Triple Gem that often provoke questions in those who are new to the Buddha's teachings.

Right Mindfulness: Memory & Ardency on the Buddhist Path, by Thanissaro Bhikkhu (2012; 178pp./1.2MB)

An exploration of the nature of mindfulness and its role in the Buddhist path to Awakening.

The Roots of Buddhist Romanticism, by Thanissaro Bhikkhu (2012; 9pp./27KB)

Sometimes it is difficult to appreciate the extent to which one's attitudes towards meditation practice can be influenced by modern cultural trends. In this short excursion into Western cultural history, the author explores the origins of such familiar notions as interconnectedness, oneness, and ego-transcendence—ideas popularly attributed to the Buddha—and finds that their roots lie instead in the 18th and 19th century movements of Romanticism and Transcendentalism.

[book icon] Included in the book Purity of Heart.

Right Speech, by Thanissaro Bhikkhu (1999; 2pp./5KB)

For many of us, right speech is the most challenging of the precepts to honor. Yet practicing right speech is fundamental both to helping us become trustworthy individuals and to helping us gain mastery over the mind. So choose your words — and your motives for speaking — with care.

[book icon] Included in the book Noble Strategy.

The Road to Nirvana Is Paved with Skillful Intentions, by Thanissaro Bhikkhu (1999; 5pp./16KB)

According to the basic principle of karma, our underlying intentions play a crucial role in determining the ultimate fruits of our actions. As the author explains in this essay, if we're genuinely interested in pursuing the goal of the Buddha's teachings, it's not enough that we act merely with good intentions; rather, we must learn, through honest self-reflection and association with virtuous and wise friends, to cultivate skillfulness in our intentions.

[book icon] Included in the book Noble Strategy.

Samsara, by Thanissaro Bhikkhu (2002; 2pp./6KB)

Is samsara (the wearisome "wandering-on" from birth to death to rebirth) a place, or is it the process by which we create and re-create our own suffering? Here the author likens samsara to an addiction that we can choose to give up — or not. Which one shall it be? [book icon] Included in the book The Karma of Questions.

Samsara Divided by Zero, by Thanissaro Bhikkhu (2000; 2pp./7KB)

How can the path of practice, which is fabricated, ever hope to deliver us to the goal — nibbana — which is itself unfabricated? A striking analogy from modern chaos theory sheds light on this ancient paradox.

[book icon] Included in the book The Karma of Questions.

The Shape of Suffering: A Study of Dependent Co-arising, by Thanissaro Bhikkhu (2011; 112pp./0.8MB)

In this book the author examines the nature of dependent co-arising (paticca samuppada) — the complex causal structure by which dukkha arises and ceases. It also shows how the factors of the path address the causes of suffering in a way that leads to its cessation.

Selves & Not-self: The Buddhist Teaching on Anatta, by Thanissaro Bhikkhu (2011; 79pp./241KB)

Five talks on the topic of not-self (anattā), from a ten-day meditation retreat held in France.

Skill in Questions: How the Buddha Taught, by Thanissaro Bhikkhu (2013; 430pp./2.3MB)

This book offers an in-depth exploration of the role of questions in the Buddha's teaching, organized around the four classes of questions that the Buddha addressed: questions that call for a direct, categorical answer; those that must be reframed; those that call for cross-questioning; and those that should be put aside altogether. This book serves as a valuable guide to understanding the crucial part that spiritual questioning plays in the practice of Dhamma.

Strength Training for the Mind, by Thanissaro Bhikkhu (2007; 5pp./14KB)

Taking the lessons of physical training to heart.

[book icon] Included in the book Head & Heart Together.

That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka, selected and translated by Thanissaro Bhikkhu (1993; 20pp./61KB)

A collection of short readings from the Pali canon, which King Asoka (India, 273-232 B.C.E) selected as representative of the essence of the Dhamma. (See also The Edicts of King Asoka, by Ven. S. Dhammika.)

Think Like a Thief, by Thanissaro Bhikkhu (2011; 2pp./7KB)

When problems arise in Dhamma practice, it pays to be imaginative and know how to come up with your own solution.

[book icon] Included in the book Head & Heart Together.

Trading Candy for Gold: Renunciation as a Skill, by Thanissaro Bhikkhu (1999; 4pp./13KB)

Which would you rather have: an unquenchable thirst for sense-gratification, or a stable, true, and lasting happiness? The choice is yours.

[book icon] Included in the book Noble Strategy.

The Truth of Rebirth: And Why it Matters for Buddhist Practice, by Thanissaro Bhikkhu (2012; 47pp./145KB)

A short treatise explaining that the Buddha did not teach the doctrine of rebirth because he was blindly following the cultural norms of his time. Instead, our resistance to this teaching is pointing to cultural biases of our own that impede progress on the Path.

Udana: Exclamations, by Thanissaro Bhikkhu (2012; 148pp./0.9MB)

A translation of the third book of the Khuddaka Nikaya, with introduction and notes.

Untangling the Present: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2006; 7pp./20KB)

The key to success in Buddhist practice lies in your ability to frame the problem of suffering correctly, in terms of the Four Noble Truths.

[book icon] Included in the book Purity of Heart.

Using Meditation to Deal with Pain, Illness & Death, by Thanissaro Bhikkhu (1993; 11pp./33KB)

A talk given to a conference on AIDS, HIV and other Immuno-deficiency Disorders in Long Beach, CA, Nov. 13, 1993.

A Verb for Nirvana, by Thanissaro Bhikkhu (2005; 9pp./28KB)

As long as we think of Nirvana (Nibbana) as a place — as a destination localized somewhere in space and time — we misunderstand its fundamental significance. In this essay (backed by a selection of sutta excerpts) the author shows that Nirvana is the ending of the entire samsaric process of becoming that creates time and space in the first place. Upon enlightenment one doesn't "enter" or "reach" Nirvana; one simply "nirvanas."

[book icon] Included in the book Purity of Heart.

The Weight of Mountains, by Thanissaro Bhikkhu (2001; 6pp./18KB)

Why do we keep creating suffering for ourselves? How do we bring it to an end? The key is to learn some better feeding habits for the mind.

[book icon] Included in the book The Karma of Questions.

'When you know for yourselves...': The Authenticity of the Pali Suttas, by Thanissaro Bhikkhu (2002; 17pp./52KB)

For centuries scholars have argued over which parts of the Pali canon — if any — contain an accurate record of the Buddha's teachings. The texts themselves state that doubts about the Dhamma can be decisively resolved only if one puts the teachings into practice to the point of attaining stream-entry, the first stage of enlightenment. In this essay the author explains the qualities that (according to the texts) one must develop in order to authenticate the Dhamma for oneself.

[book icon] Included in the book The Karma of Questions.

Wings to Awakening: An Anthology from the Pali Canon, by Thanissaro Bhikkhu (Geoffrey DeGraff) (2011; 300pp./1KB)

The "Wings to Awakening" (bodhipakkhiya-dhamma) is the Buddha's own list of his most important teachings. It includes teachings on the Four Frames of Reference, the Four Right Exertions, the Four Bases of Power, the Five Faculties, the Five Strengths, the Seven Factors for Awakening, and the Noble Eightfold Path. Toward the end of his life, the Buddha stated several times that as long as the teachings in this list were remembered and put into practice, his message would endure. The Buddha himself described the Wings to Awakening as being what was most worth mastering and passing along to others.

The material gathered in this anthology consists of more than 200 newly translated passages from the suttas, along with extensive commentary to help the reader grasp their full meaning and their relation to the practice of meditation. This volume is thus both a treasure-house of important passages from the Canon covering the key points of the Buddha's teachings, as well as a practical manual to help the serious meditation student navigate through some of the most fundamental and profound points of Dhamma.

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[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library Authors](#)

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In addition to the titles listed below, Thanissaro Bhikkhu has also translated into English many books by masters of the Thai forest traditions, including Upasika Kee Nanayon and Ajaans Lee, Fuang, and Maha Boowa. An anthology of his sutta translations is available in a four-volume series of books entitled *Handful of Leaves*, available from Metta Forest Monastery. He has also prepared a number of Study Guides on various topics of interest to Buddhist practitioners.

Note: The list of titles below is incomplete. For the most comprehensive and up-to-date collection of articles and books by Thanissaro Bhikkhu, see dhammatalks.org.

Requesting printed copies: Printed versions of most of the titles below are distributed free of charge by Metta Forest Monastery. To request them, just address a letter to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082 USA. A list of books currently in stock is available [here](#).

Affirming the Truths of the Heart: The Buddhist Teachings on Samvega & Pasada, by Thanissaro Bhikkhu (1997; 5pp./14KB)

Popular interpretations of Buddhism today often ignore the importance of two powerful emotions, emotions that propelled the Buddha — and all those who have sought Awakening since — towards the goal of Awakening: samvega, a sense of urgency to escape the round of meaningless existence; and pasada, a clarity and serene confidence that allows one to proceed confidently towards the goal without lapsing into despair. In this short essay the author explores the meaning of these essential emotions and how we can encourage them to blossom in our lives.

[book icon] Included in the book *Noble Strategy*.

The Agendas of Mindfulness, by Thanissaro Bhikkhu (2002; 3pp./10KB)

Mindfulness meditation is sometimes described as a kind of "passive all-encompassing acceptance" of one's immediate experience. But, as the author reminds us in this essay, the Pali texts paint a very different picture of what meditation is all about: it is, in fact, a very pro-active process with a clear agenda.

[book icon] Included in the book *The Karma of Questions*.

All About Change, by Thanissaro Bhikkhu (2004; 6pp./18KB)

What did the Buddha really have to say about anicca — inconstancy and change? Does the fact of impermanence tell us (as some popular teachings claim) that we should learn to "embrace our experiences without clinging," that we have the freedom to "create whatever world we want to live in"? In fact, the Buddha's teachings on anicca offer something far more useful and profound.

[book icon] Included in the book *Purity of Heart*.

The Atthaka Vagga: The Octet Chapter, by Thanissaro Bhikkhu (1997; 5pp./16KB)

An introduction to the author's sutta translations from the Sutta Nipata's fourth chapter, which consists of sixteen poems on the theme of non-clinging.

[book icon] Included in the book *Sutta Nipāta: The Discourse Group*.

Basic Breath Meditation Instructions, by Thanissaro Bhikkhu (1993; 3pp./8KB)
A guided meditation, from the talk, "Using Meditation to Deal with Pain, Illness & Death".
(See also: "A Guided Meditation.")

The Buddhist Monastic Code I: The Patimokkha Training Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 515pp./3.1MB)

The 227 Patimokkha training rules, which are recorded in the Suttavibhanga (the first major section of the Vinaya Pitaka), affect every aspect of the daily life of the Theravada Buddhist bhikkhu (monk). The Patimokkha rules are presented here along with summaries of their "origin stories" and extensive commentary to help the monk-in-training master the fine points of monastic conduct. This book is now in widespread use at English-speaking Theravada monasteries around the world.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Buddhist Monastic Code II: The Khandhaka Rules Translated and Explained, by Thanissaro Bhikkhu (2013; 478pp./2.8MB)

Whereas the Patimokkha concerns the basic rules of Theravada Buddhist monastic life (see The Buddhist Monastic Code, Volume I), the Khandhaka (the second major section of the Vinaya Pitaka) concerns its customs, which are no less essential to monastic life. This landmark book organizes and explains the Khandhaka rules in a systematic and practical way, for the benefit of any Theravada monk-in-training.

[book icon] Printed copies of this book are available upon request. For delivery to the Americas and Africa please write to: Book Request, Metta Forest Monastery, P.O. Box 1409, Valley Center, CA 92082, USA. For delivery to Europe please write to Amaravati Buddhist Monastery, St. Margarets Lane, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ, England. For delivery to Asia, Australia, and the Pacific please write to: Wat Pah Nanachat, Bahn Bung Wai, Amper Warin, Ubon 34310, Thailand.

The Customs of the Noble Ones, by Thanissaro Bhikkhu (1999; 6pp./19KB)

Accordingly to one popular theory, the Buddha's teachings have survived all these years thanks to their ability to adapt to the customs of whatever culture they find themselves at each moment in history. The case of the Thai forest kammattana tradition, however, offers a striking counterexample to this notion. As the author argues in this essay, history has shown that the true Dhamma survives only when people have been willing to adapt their own customs and habits so as to meet the Dhamma face-to-face, on its own terms.

De-perception, by Thanissaro Bhikkhu (2002; 5pp./14KB)

When we sit down to meditate we usually bring along a host of assumptions about what our perceptions are, what our experience of meditation is like, and what it should be. As meditators, our task is to learn to ask the right questions — questions that will help us

break through layer after layer of these false preconceived notions. This article, based on a Dhamma talk, is full of practical advice for meditators of all levels.

[book icon] Included in the book *The Karma of Questions*.

Dhammapada, by Thanissaro Bhikkhu (2012; 126pp./2KB)

The *Dhammapada*, an anthology of verses attributed to the Buddha, has long been recognized as one of the masterpieces of early Buddhist literature. Only more recently have scholars realized that it is also one of the early masterpieces in the Indian tradition of *kavya*, or *belles lettres*. This translation of the *Dhammapada* is an attempt to render the verses into English in a way that does justice to both of the traditions to which the text belongs. This translation also grew from the translator's conviction that the text deserved to be offered freely as a gift of Dhamma. As few good-quality translations of this beloved text are currently available as gifts, the translator was inspired to make his own. Thus was this translation born.

The Economy of Gifts, by Thanissaro Bhikkhu (1997; 4pp./12KB)

This short essay explores the vital role of giving (*dana*) in Theravada Buddhism, especially as it is expressed in the relation between the lay and monastic communities. These mutually dependent communities support one another by means of an economy based entirely on generosity itself, thus offering us a refreshing alternative to modern Western materialism.

Educating Compassion, by Thanissaro Bhikkhu (2006; 5pp./16KB)

How can we best serve a loved one who is sick or dying? In such situations simply acting with compassion and mindfulness is not enough; there are skills we must learn before we can truly be of compassionate service.

[book icon] Included in the book *Purity of Heart*.

ePublished Dhamma Talks (1), by Thanissaro Bhikkhu (2011; 131pp./0.5MB)

Thirty-seven Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (2), by Thanissaro Bhikkhu (2011; 87pp./481KB)

Twenty-two Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

ePublished Dhamma Talks (3), by Thanissaro Bhikkhu (2011; 338pp./1MB)

Seventy-eight Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Emptiness, by Thanissaro Bhikkhu (1997; 2pp./7KB)

In this short essay the author explains the role of emptiness in the practice of meditation.

[book icon] Included in the book *Noble Strategy*.

Faith In Awakening, by Thanissaro Bhikkhu (2006; 10pp./31KB)

Is faith necessary? In this essay the author challenges three popular misconceptions concerning the role of faith in Buddhism.

[book icon] Included in the book *Purity of Heart*.

Five Piles of Bricks: The Khandhas as Burden & Path, by Thanissaro Bhikkhu (2002; 6pp./19KB)

When asked, "What am I?" Buddhist scholars and meditation teachers, alike, usually state that what we conventionally call a "person" is best understood in terms of the five khandhas: form, feeling, perceptions, mental fabrications, and consciousness. This understanding of the khandhas, which first emerged several centuries after the Buddha's death in the commentarial literature, differs significantly from the role of the khandhas as presented in the Pali canon. In this essay the author shows that the Buddha used the teachings of the khandhas not to define what we are, but rather as a tool to help us put an end to our suffering.

[book icon] Included in the book The Karma of Questions.

Food for Awakening: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2010; 9pp./26KB)

What is "bare attention"? The answer may surprise you.

[book icon] Included in the book Head & Heart Together.

Freedom From Buddha Nature, by Thanissaro Bhikkhu (2010; 6pp./18KB)

According to the early Buddhist teachings, the mind is neither innately good, innately bad, or innately Awakened; it is our choices and our actions that shape the development of the mind. In fact, if we make any assumptions about the mind's innate qualities, we only impede our progress towards a true and lasting freedom.

[book icon] Included in the book Head & Heart Together.

Freedom From Fear, by Thanissaro Bhikkhu (2002; 7pp./20KB)

Human beings have forever lived in fear: fear of change, of loss, of death. Unfortunately, we have also adopted a host of unskillful ways to deal with those fears. The author writes: "The most unskillful response to fear is when, perceiving dangers to our own life or property, we believe that we can gain strength and security by destroying the lives and property of others." In this essay the author describes the Buddha's prescription for overcoming fear once and for all, by uprooting its very cause.

[book icon] Included in the book The Karma of Questions

Getting the Message, by Thanissaro Bhikkhu (2006; 7pp./21KB)

In today's climate of terrorism and war, we hear politicians, pundits, and even a few Buddhist teachers insisting that killing can be morally justified when it prevents others from killing. In this essay the author points out that the Buddha's teachings on the subject are uncompromising and crystal clear: killing is never skillful.

[book icon] Included in the book Purity of Heart.

A Guided Meditation, by Thanissaro Bhikkhu (1999; 4pp./11KB)

Basic instructions in the practice of breath meditation. (See also: "Basic Breath Meditation Instructions.")

[book icon] Included in the book Noble Strategy.

Head & Heart Together: Bringing Wisdom to the Brahma-viharas, by Thanissaro Bhikkhu (2009; 8pp./24KB)

Good will, compassion, empathetic joy, and equanimity are all qualities that can be developed with practice. To elevate them fully to the level of brahmavihara, however, requires the hard work of bringing real intelligence to your heart.

[book icon] Included in the book Head & Heart Together.

Head & Heart Together: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; ?? pages/448KB)

Thirteen essays, including: 'The Lessons of Gratitude', 'No Strings Attached', 'The Power of Judgment', 'Think like a Thief', 'Strength Training for the Mind', 'Mindfulness Defined', 'The Joy of Effort', 'Head & Heart Together', 'The Wisdom of the Ego', 'Ignorance', 'Food for Awakening', 'The Buddha via the Bible', and 'Freedom from Buddha Nature'.

The Healing Power of the Precepts, by Thanissaro Bhikkhu (1997; 4pp./11KB)

Many people today have come to the Buddha's teachings in search of emotional and spiritual healing. In this short essay the author reminds us that the single most effective tool for healing a wounded heart may be found in the cultivation of sila, or virtuous conduct.

[book icon] Included in the book Noble Strategy.

Ignorance, by Thanissaro Bhikkhu (2008; 3pp./9KB)

We're ignorant not for lack of information or knowledge, but because of the unskillful ways in which we handle stress and suffering. Develop the proper skills and Awakening is sure to follow.

[book icon] Included in the book Head & Heart Together.

The Integrity of Emptiness, by Thanissaro Bhikkhu (2006; 10pp./30KB)

Much has been written about the Buddhist concept of emptiness — in particular, that it refers to a metaphysical principle of the absence of any inherent existence. In this essay the author points out that this notion has very little to do with what the Buddha himself actually said about emptiness. In fact, the Buddha's teachings on emptiness are of a fundamentally practical nature, having everything to do with how to choose your actions with care and how to relate to their results with wisdom.

[book icon] Included in the book Purity of Heart.

Itivuttaka: This Was Said by the Buddha, translated from the Pali by Thanissaro Bhikkhu (2001; 88pp./20KB)

The Itivuttaka is a newly updated translation of a collection of 112 short suttas, each one a prose passage followed by a verse. This collection is shaped less by literary considerations than the Dhammapada or Udāna and is more straightforwardly didactic. The itivuttakas cover the full range of Buddhist practice. On the basic levels, they focus on skillful and unskillful behavior, and on the advanced, they cover some topics found nowhere else in the Canon.

Jhana Not by the Numbers, by Thanissaro Bhikkhu (2005; 4pp./12KB)

The author recalls how Ajaan Fuang taught meditation to his students: he would give

them just enough instruction to stay on-track, but would rarely "certify" them as having attained this or that level of jhana, thereby motivating them to develop self-reliance and ingenuity in their meditation. In the words of Ajaan Fuang: "If I have to explain everything, you'll get used to having things handed to you on a platter. And then what will you do when problems come up in your meditation and you don't have any experience in figuring things out on your own?"

[book icon] Included in the book Purity of Heart

The Joy of Effort, by Thanissaro Bhikkhu (2010; 5pp./15KB)

On bringing a joyful, playful attitude to the serious practice of meditation.

[book icon] Included in the book Head & Heart Together.

Karma, by Thanissaro Bhikkhu (2000; 3pp./8KB)

This short introductory essay explains the nature of karma (Pali: kamma), or willful action. The process of karma is a complex interplay between the fruits of our past actions (over which we have no control in the present) and the choices we make in the present moment; it is not a convenient justification for the misfortune of others ("Oh, it's just their karma!").

[book icon] Included in the book Noble Strategy.

The Karma of Questions: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2002)

As the author writes in the Introduction: "There's no such thing as a totally idle question. Every question, even the most casual, carries an intention." Since one's intentions shape the course of one's entire spiritual journey, learning to ask the right kinds of questions plays an essential role in any spiritual practice. This collection of essays explores the nature of questions in the Buddhist path. Essays include: Life Isn't Just Suffering, Opening the Door to the Dhamma, Questions of Skill, Freedom from Fear, Samsara, Samsara Divided by Zero, The Agendas of Mindfulness, De-perception, The Weight of Mountains, File Piles of Bricks Perennial Issues, and "When you know for yourselves...".

Legends of Somdet Toh, by Thanissaro Bhikkhu (2006; 7pp./20KB)

Somdet Toh (1788-1872) was one of nineteenth century Thailand's most famous and beloved meditation monks. In this short article the author recounts several anecdotal stories and legends that reveal the wit and wisdom of this extraordinary monk.

The Lessons of Gratitude, by Thanissaro Bhikkhu (2010; 7pp./22KB)

How to repay the kindness of others in the best possible way.

[book icon] Included in the book Head & Heart Together.

Lost in Quotation, by Thanissaro Bhikkhu (2012; 5pp./16KB)

A clarification of the Kalama Sutta, one of the most famous — and misquoted — suttas in the entire Tipitaka.

[book icon] Included in the book Beyond All Directions.

The Meaning of the Buddha's Awakening, by Thanissaro Bhikkhu (1997; 3pp./9KB)

Although the Buddha's Awakening took place long ago in ancient India, the fact of his

Awakening is very much alive today and has profound implications for how we approach Buddhist practice. In this essay the author explores both the What and the How of the Buddha's Awakening: what he awakened to and how he did it.

[book icon] Included in the book Refuge.

Meditations 1: Forty Dhamma Talks, by Thanissaro Bhikkhu (2003; 151pp./454KB)

These short talks on meditation practice were given by Ajaan Geoff (Thanissaro Bhikkhu) during the evening meditation sessions at Metta Forest Monastery (California). Using breath meditation as the principal point of reference, these talks address a wide range of topics of practical interest to beginning and advanced meditators, alike. Topics range from the development of generosity, the cultivation of skillful qualities of mind, how to develop concentration, how to overcome fear, and so on — all the way to the opening to the transcendent itself. This book is highly recommended.

Meditations 2: Dhamma Talks, by Thanissaro Bhikkhu (2006; 164pp./491KB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 3: Dhamma Talks, by Thanissaro Bhikkhu (2006; 154pp./461KB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 4: Dhamma Talks, by Thanissaro Bhikkhu (2010; 170pp./0.5MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery. This book is highly recommended.

Meditations 5: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 6: Dhamma Talks, by Thanissaro Bhikkhu (2011; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 7: Dhamma Talks, by Thanissaro Bhikkhu (2015; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Meditations 8: Dhamma Talks, by Thanissaro Bhikkhu (2016; 189pp./0.6MB)

More Dhamma talks from the evening meditation sessions at Metta Forest Monastery.

Metta Means Goodwill, by Thanissaro Bhikkhu (2011; 6pp./16KB) [PDF icon]

In this short essay, the author proposes a translation of the Pali term "metta" that is more in keeping with the Buddha's early teachings.

[book icon] Included in the book Beyond All Directions.

Mind Like Fire Unbound: An Image in the Early Buddhist Discourses, by Thanissaro Bhikkhu (Geoffrey DeGraff) (1999; 97pp./11KB)

Early Buddhism borrowed two of its central terms from the workings of fire. Upadana, or clinging, originally referred to the fuel that kept fire burning; nibbana, the name of the goal, to a fire's going out. This is the first book to examine these terms from the perspective of how the early Buddhists themselves viewed fire — what they saw happening as a fire burned, and what happened to the fire when it went out — to show what light this perspective throws on Buddhist doctrine in general, and the practice of meditation in particular. With extensive quotations from the Pali canon, newly translated, this is also a useful sourcebook for anyone who wants to encounter Buddhist teachings

in their earliest known context.

Mindfulness Defined, by Thanissaro Bhikkhu (2008; 6pp./18KB)

Over the years the word sati has accumulated a host of meanings that go far beyond the Buddha's original definition of the word. Meditation practice calls for a clear understanding of what sati is and how to use it skillfully in concert with other mental qualities.

[book icon] Included in the book Head & Heart Together.

Nibbana, by Thanissaro Bhikkhu (1996; 2pp./5KB)

This short essay sketches the use of fire imagery in early Buddhism to describe Nibbana, the goal of Buddhist practice. This essay is a good starting point before tackling the more comprehensive book on the same subject: The Mind Like Fire Unbound: An Image in the Early Buddhist Discourses.

[book icon] Included in the book Noble Strategy.

No Strings Attached: The Buddha's Culture of Generosity, by Thanissaro Bhikkhu (2009; 6pp./19KB)

Have you ever felt vaguely uneasy upon hearing the 'dana talk' that often accompanies the beginning or end of a Western-style meditation retreat? If so, you're not alone. Such fundraising appeals have little in common with the Buddha's original teachings on generosity.

[book icon] Included in the book Head & Heart Together.

Noble Strategy: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2011; 1p./3KB)

A collection of essays concerning the Buddhist path of practice. The essays, which are available online individually, include: "Affirming the Truths of the Heart", "Karma", "The Road to Nirvana Is Paved with Skillful Intentions", "The Healing Power of the Precepts", "Right Speech", "Trading Candy for Gold", "A Guided Meditation", "The Path of Concentration & Mindfulness", "One Tool Among Many", "What Is Emptiness?", "No-self or Not-self?", and "Nibbana".

No-self or Not-self?, by Thanissaro Bhikkhu (1996; 3pp./8KB)

Is the central Buddhist teaching of anatta (not-self) a statement of metaphysical truth, or is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of anatta, the author here demonstrates the latter to be the case. (This is Ven. Thanissaro's second essay on the subject. For a more expanded treatment, containing supporting quotes from the Pali canon, see his essay, "The Not-self Strategy.")

[book icon] Included in the book Noble Strategy.

The Not-self Strategy, by Thanissaro Bhikkhu (2013; 25pp./2KB)

Is the central Buddhist teaching of anatta (not-self) a statement of metaphysical truth, or is it a strategy for gaining release from suffering? Through a careful study of the key passages from the Pali canon on the subject of anatta, the author here demonstrates the latter to be the case. (This is a revised version of Ven. Thanissaro's first essay on the subject, which originally appeared in the magazine "Insight" in 1994. For a more

concise treatment see , "No-self or Not-self?")
[book icon] Included in the book Noble & True.

One Tool Among Many: The Place of Vipassana in Buddhist Practice, by Thanissaro Bhikkhu (1997; 7pp./22KB)

What is the relationship between calm (samatha) and insight (vipassana) in Buddhist meditation? A careful reading of the suttas in the Pali canon suggests that the two are not separate meditation methods (as many commentators — classical and contemporary — suggest), but two aspects of a single, unified practice. According to the suttas, correct meditation practice thus calls for us to develop both aspects and to bring them into balance.

[book icon] Included in the book Noble Strategy.

Opening the Door to the Dhamma: Respect in Buddhist Thought & Practice, by Thanissaro Bhikkhu (2001; 8pp./23KB)

In order to succeed at learning a new skill, one must first muster sufficient respect for oneself, the subject under study, and one's teacher. In this essay the author demonstrates that the same holds true when approaching the Buddha's teachings — the ability to learn depends upon the proper respect for three things: yourself, the principle of kamma, and other people's insights into that principle.

[book icon] Included in the book The Karma of Questions.

The Paradox of Becoming, by Thanissaro Bhikkhu (2013; 135pp./0.6MB)

The Buddha's second Noble Truth states that the cause of suffering is any kind of craving that stimulates becoming (bhava; the process by which we continually fabricate new states of mind, from moment to moment and lifetime to lifetime). Yet this Noble Truth also states that the desire for non-becoming is one of the three basic forms of craving. Thus the paradox: How can we attain the end of suffering if the desire to end it is itself a cause of suffering? In this book the author explores the Buddha's own resolution of this paradox: how, through the practice of jhāna, we can create a unique state of becoming whereby the mind does not add further fuel to its desires. Eventually, this intentionally fabricated state of becoming itself comes to an end, providing the long-sought opening to the Deathless.

The Parayana Vagga: The Chapter on the Way to the Far Shore, by Thanissaro Bhikkhu (1997; 1p./4KB)

An introduction to the author's translations of suttas from the Parayana Vagga, the fifth chapter of the Sutta Nipata.

[book icon] Included in the book Sutta Nipāta: The Discourse Group.

The Path of Concentration & Mindfulness, by Thanissaro Bhikkhu (1997; 7pp./21KB)

Are concentration and mindfulness two distinct paths of meditation or are they inseparable parts of a single unified path of practice? In this article, adapted from a talk given at CIMC in 1996, Thanissaro Bhikkhu suggests that the heart of insight practice as taught by the Buddha consists of the skillful development of both jhanic concentration and mindfulness.

[book icon] Included in the book Noble Strategy.

The Power of Judgment, by Thanissaro Bhikkhu (2011; 6pp./19KB)

Developing good judgment is the key to becoming a true friend — first to yourself and then to those around you.

[book icon] Included in the book Head & Heart Together.

The Practice in a Word, by Thanissaro Bhikkhu (1999; 3pp./8KB)

Appamadena sampadetha! — such was the dying Buddha's parting instruction, which has often been translated as "Practice diligently!" But a wider reading in the suttas reveals that that crucial word appamada has a far more nuanced and significant meaning. According to the author, the Buddha's real message was, "Don't be complacent. Watch out for danger. Protect the mind's good qualities. Don't let your guard down."

[book icon] Included in the book Purity of Heart.

Purity of Heart, by Thanissaro Bhikkhu (2006; 2pp./7KB)

What does it take to become a truly trustworthy person?

[book icon] Included in the book Purity of Heart.

Purity of Heart: Essays on the Buddhist Path, by Thanissaro Bhikkhu (2006)

A collection of thirteen essays including the following, which are available online here:

Purity of Heart; Faith in Awakening; Untangling the Present; Pushing the Limits; All About Change; The Roots of Buddhist Romanticism; Reconciliation, Right & Wrong; Getting the Message; Educating Compassion; Jhana Not by the Numbers; The Integrity of Emptiness; A Verb for Nirvana; and The Practice in a Word.

Pushing the Limits: Desire & Imagination in the Buddhist Path, by Thanissaro Bhikkhu (2006; 7pp./21KB)

One popular misconception of Buddhism maintains that the Buddha's teachings basically boil down to ridding ourselves of desire. In this essay the author reminds us that the path to liberation is, in fact, firmly rooted in desire—in skillful desire. Says the author: "The path to liberation pushes the limits of skillful desires to see how far they can go."

[book icon] Included in the book Purity of Heart.

Questions of Skill, by Thanissaro Bhikkhu (2001; 5pp./15KB)

"The Buddha wasn't the sort of teacher who simply answered questions. He also taught which questions to ask." So begins the author, who explains here how the essence of Buddhist practice consists in learning how to ask skillful questions.

[book icon] Included in the book The Karma of Questions.

Reconciliation, Right & Wrong, by Thanissaro Bhikkhu (2004; 4pp./13KB)

The Buddha's many teachings include detailed instructions on conflict resolution. This essay explores how the Buddha's insights into the fundamental differences between forgiveness and true reconciliation form the cornerstone of a skillful approach to

restoring and preserving communal harmony.
[book icon] Included in the book Purity of Heart.

Refuge: An Introduction to the Buddha, Dhamma, & Sangha, by Thanissaro Bhikkhu (2001; 74pp./222KB)

This short book provides an excellent introduction to the most basic principles of Buddhism: the Buddha, Dhamma & Sangha, collectively known as the Triple Gem or Triple Refuge. The material is divided into three parts: (I) an introductory essay on the meaning of refuge and the act of going for refuge; (II) a series of readings drawn from the earliest Buddhist texts illustrating the essential qualities of the Triple Gem; and (III) a set of essays explaining aspects of the Triple Gem that often provoke questions in those who are new to the Buddha's teachings.

Right Mindfulness: Memory & Ardency on the Buddhist Path, by Thanissaro Bhikkhu (2012; 178pp./1.2MB)

An exploration of the nature of mindfulness and its role in the Buddhist path to Awakening.

The Roots of Buddhist Romanticism, by Thanissaro Bhikkhu (2012; 9pp./27KB)

Sometimes it is difficult to appreciate the extent to which one's attitudes towards meditation practice can be influenced by modern cultural trends. In this short excursion into Western cultural history, the author explores the origins of such familiar notions as interconnectedness, oneness, and ego-transcendence—ideas popularly attributed to the Buddha—and finds that their roots lie instead in the 18th and 19th century movements of Romanticism and Transcendentalism.

[book icon] Included in the book Purity of Heart.

Right Speech, by Thanissaro Bhikkhu (1999; 2pp./5KB)

For many of us, right speech is the most challenging of the precepts to honor. Yet practicing right speech is fundamental both to helping us become trustworthy individuals and to helping us gain mastery over the mind. So choose your words — and your motives for speaking — with care.

[book icon] Included in the book Noble Strategy.

The Road to Nirvana Is Paved with Skillful Intentions, by Thanissaro Bhikkhu (1999; 5pp./16KB)

According to the basic principle of karma, our underlying intentions play a crucial role in determining the ultimate fruits of our actions. As the author explains in this essay, if we're genuinely interested in pursuing the goal of the Buddha's teachings, it's not enough that we act merely with good intentions; rather, we must learn, through honest self-reflection and association with virtuous and wise friends, to cultivate skillfulness in our intentions.

[book icon] Included in the book Noble Strategy.

Samsara, by Thanissaro Bhikkhu (2002; 2pp./6KB)

Is samsara (the wearisome "wandering-on" from birth to death to rebirth) a place, or is it the process by which we create and re-create our own suffering? Here the author likens

samsara to an addiction that we can choose to give up — or not. Which one shall it be?
[book icon] Included in the book The Karma of Questions.

Samsara Divided by Zero, by Thanissaro Bhikkhu (2000; 2pp./7KB)

How can the path of practice, which is fabricated, ever hope to deliver us to the goal — nibbana — which is itself unfabricated? A striking analogy from modern chaos theory sheds light on this ancient paradox.

[book icon] Included in the book The Karma of Questions.

The Shape of Suffering: A Study of Dependent Co-arising, by Thanissaro Bhikkhu (2011; 112pp./0.8MB)

In this book the author examines the nature of dependent co-arising (paticca samuppada) — the complex causal structure by which dukkha arises and ceases. It also shows how the factors of the path address the causes of suffering in a way that leads to its cessation.

Selves & Not-self: The Buddhist Teaching on Anatta, by Thanissaro Bhikkhu (2011; 79pp./241KB)

Five talks on the topic of not-self (anattā), from a ten-day meditation retreat held in France.

Skill in Questions: How the Buddha Taught, by Thanissaro Bhikkhu (2013; 430pp./2.3MB)

This book offers an in-depth exploration of the role of questions in the Buddha's teaching, organized around the four classes of questions that the Buddha addressed: questions that call for a direct, categorical answer; those that must be reframed; those that call for cross-questioning; and those that should be put aside altogether. This book serves as a valuable guide to understanding the crucial part that spiritual questioning plays in the practice of Dhamma.

Strength Training for the Mind, by Thanissaro Bhikkhu (2007; 5pp./14KB)

Taking the lessons of physical training to heart.

[book icon] Included in the book Head & Heart Together.

That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka, selected and translated by Thanissaro Bhikkhu (1993; 20pp./61KB)

A collection of short readings from the Pali canon, which King Asoka (India, 273-232 B.C.E) selected as representative of the essence of the Dhamma. (See also The Edicts of King Asoka, by Ven. S. Dhammika.)

Think Like a Thief, by Thanissaro Bhikkhu (2011; 2pp./7KB)

When problems arise in Dhamma practice, it pays to be imaginative and know how to come up with your own solution.

[book icon] Included in the book Head & Heart Together.

Trading Candy for Gold: Renunciation as a Skill, by Thanissaro Bhikkhu (1999; 4pp./13KB)

Which would you rather have: an unquenchable thirst for sense-gratification, or a stable, true, and lasting happiness? The choice is yours.

[book icon] Included in the book Noble Strategy.

The Truth of Rebirth: And Why it Matters for Buddhist Practice, by Thanissaro Bhikkhu (2012; 47pp./145KB)

A short treatise explaining that the Buddha did not teach the doctrine of rebirth because he was blindly following the cultural norms of his time. Instead, our resistance to this teaching is pointing to cultural biases of our own that impede progress on the Path.

Udana: Exclamations, by Thanissaro Bhikkhu (2012; 148pp./0.9MB)

A translation of the third book of the Khuddaka Nikaya, with introduction and notes.

Untangling the Present: The Role of Appropriate Attention, by Thanissaro Bhikkhu (2006; 7pp./20KB)

The key to success in Buddhist practice lies in your ability to frame the problem of suffering correctly, in terms of the Four Noble Truths.

[book icon] Included in the book Purity of Heart.

Using Meditation to Deal with Pain, Illness & Death, by Thanissaro Bhikkhu (1993; 11pp./33KB)

A talk given to a conference on AIDS, HIV and other Immuno-deficiency Disorders in Long Beach, CA, Nov. 13, 1993.

A Verb for Nirvana, by Thanissaro Bhikkhu (2005; 9pp./28KB)

As long as we think of Nirvana (Nibbana) as a place — as a destination localized somewhere in space and time — we misunderstand its fundamental significance. In this essay (backed by a selection of sutta excerpts) the author shows that Nirvana is the ending of the entire samsaric process of becoming that creates time and space in the first place. Upon enlightenment one doesn't "enter" or "reach" Nirvana; one simply "nirvanas."

[book icon] Included in the book Purity of Heart.

The Weight of Mountains, by Thanissaro Bhikkhu (2001; 6pp./18KB)

Why do we keep creating suffering for ourselves? How do we bring it to an end? The key is to learn some better feeding habits for the mind.

[book icon] Included in the book The Karma of Questions.

'When you know for yourselves...': The Authenticity of the Pali Suttas, by Thanissaro Bhikkhu (2002; 17pp./52KB)

For centuries scholars have argued over which parts of the Pali canon — if any — contain an accurate record of the Buddha's teachings. The texts themselves state that doubts about the Dhamma can be decisively resolved only if one puts the teachings into practice to the point of attaining stream-entry, the first stage of enlightenment. In this essay the author explains the qualities that (according to the texts) one must develop in order to authenticate the Dhamma for oneself.

[book icon] Included in the book The Karma of Questions.

Wings to Awakening: An Anthology from the Pali Canon, by Thanissaro Bhikkhu (Geoffrey DeGraff) (2011; 300pp./1KB)

The "Wings to Awakening" (bodhipakkhiya-dhamma) is the Buddha's own list of his most important teachings. It includes teachings on the Four Frames of Reference, the Four Right Exertions, the Four Bases of Power, the Five Faculties, the Five Strengths, the Seven Factors for Awakening, and the Noble Eightfold Path. Toward the end of his life, the Buddha stated several times that as long as the teachings in this list were remembered and put into practice, his message would endure. The Buddha himself described the Wings to Awakening as being what was most worth mastering and passing along to others.

The material gathered in this anthology consists of more than 200 newly translated passages from the suttas, along with extensive commentary to help the reader grasp their full meaning and their relation to the practice of meditation. This volume is thus both a treasure-house of important passages from the Canon covering the key points of the Buddha's teachings, as well as a practical manual to help the serious meditation student navigate through some of the most fundamental and profound points of Dhamma.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library Authors Sumana](#)

[Going Forth](#)

[A Call to Buddhist Monkhood](#)

[by](#)

[Sumana Samanera](#)

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[Contents](#)

Preface

Going Forth (Pabbajja)

Five Letters About Buddhism

Appendix

I. Reminiscences of Sumano, by Dr. Ph. Derval

II. From a Letter by the German Bhikkhu Kondañño

Preface

The essay that forms the first part of this booklet, bears in its German original the title Pabbajja which, in Pali, the language of the Buddhist texts, means Going forth, namely from the household life to the homelessness of a Buddhist monk. The Pali word Pabbajja is also the term for the first ordination bestowed for entry into the Buddhist monastic Order (Sangha) by which the candidate becomes a Novice or Samanera like the author of the writings presented here, whose illness and premature death deprived him of taking higher ordination.

Fritze Stange, the lay name of our author, was a German by birth, and received his novice ordination in 1906 at Matara (Ceylon), under the nestor of the German Buddhist monks the Venerable Nyanatiloka Thera (d 1957). Together with Sumano, a Dutchman, called Bergendahl, was ordained as the Samanera Suñño. They were the first two pupils of the Venerable Nyanatiloka who, on his part, had received novice ordination in 1903 and higher ordination in 1904, both in Burma. As related in the Appendix of this booklet, illness obliged Sumano to go back to Germany, but in the same year he returned again to Ceylon, together with the Venerable Nyanatiloka who had paid a short visit to Germany. He took ordination again and then lived in the undulating, grassy hillocks of Bandarawela, in Ceylon's up-country — a landscape of ascetical bareness, breathing seclusion and quietude. There he died and was cremated in January 1910. A spout just by the spot where he lived, still bears in the Sinhala language the name "German Phihilla" (German spout).[1]

Sumano was held in great reverence by the people for his deep piety. He was of an unassuming nature; but his bearing emanated an atmosphere of saintliness and detachment, of maturity and gentle firmness which obviously must have set him apart from the multitude.

The same atmosphere of the true ascetic's sincere and forceful simplicity radiates from the pages of his little book Pabbajja. It's first publication in Germany, in the year 1910, deeply impressed and inspired the members of the small circles of German Buddhists. An English version by Bhikkhu Silacara appeared in Ceylon the same year. This has been fully revised for the present edition, after comparison with the German original.

Sumano's letters appeared in print in a German Buddhist magazine, "Die Buddhistische Werte," and are published here for the first time in an English version prepared by the Venerable Nyanaponika Thera.

Both, essays and letters, served first to justify and explain Sumano's unusual step of

entering Buddhist monkhood in the East. There is, however, nothing apologetic in his words, no diffident defense; they are rather a stirring call to kindred minds for proceeding on that hard but incomparably rewarding road towards the "unshakable deliverance of mind." In the same spirit they are offered here to the reader, as a companion to another booklet in this series of Buddhist publications, *The Ascetic Ideal* by Ronald Fussell (The Wheel Publication No 23).

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Pabbajja
"He is beside himself"

"Marvelous is it, O Lord, extraordinary is it, O Lord, how the Exalted One has so clearly pointed out the Four Satipatthana, which lead to the purification of beings, to the overcoming of sorrow and lamentation, to the cessation of pain and grief, to the attainment of the path, to the realization of Nibbana! For we also, Lord, as householders, have from time to time fixed our minds upon the Four Satipatthana." — "Whilst we thus dwell with earnest minds, eager, unweariedly, the memories of household things pass from us; and as they so pass, the heart grows ever more steady, becomes quieted and unified, finds peace."

The more frequently a man thus dwells all the more perceptibly does the alienation increase, does the world die away from him, for ever more clearly does the true nature of the world reveal itself to the mind through the persistent contemplation of this truth founded in experience:

Thus is form; thus it arises; thus it passes away.
Thus is feeling; thus it arises; thus it passes away.
Thus is perception; thus it arises, thus it passes away.
Thus are the mental formations, thus they arise, thus they pass away.
Thus is consciousness; thus it arises, thus it passes away.
Always the same law, always the same song:

Anicca vata sankhara uppada-vaya-dhammino;
Uppajjitva nirujjhanti, tesam vupasamo sukho'ti:
"Transient are all compounded things;
To rise to fall, their nature is.
Having become, they pass away;
Their final rest is highest bliss."
"I know not, Ananda, even of a single form whereby pleasure and satisfaction in form does not pass into sorrow and lamentation, pain, grief, despair, since it is transient and

changeable" — and so with feeling, and so with perception, and so with the mental formations, and so with consciousness. "This world, however, seeks pleasure, loves pleasure, prizes pleasure. Only a few beings are stirred by things that are truly stirring, in comparison with the greater number who remain unstirred by truly stirring things. And again, there are only a few who, being stirred, earnestly strive, in comparison with the greater number who, being stirred, yet do not earnestly strive."

Unrestrained by the perception of the hollowness of things, flows on the hot stream of foolish desire: "O, that no birth lay before us, no old age, no death, no sorrow, no lamentation, no pain, no grief, no despair! — but this is not to be obtained by mere desiring; and not to get what one desires is suffering." Ah! if only our parents would remain alive; Ah! if only our loved one would not die,... Ah! the misery of this law of nature! How many millions daily sob and weep over graves! The misery of this law of nature! "What dear to one brings sorrow and lamentation, pain, grief, and despair: attachment is the root of suffering." Hence the uprooting of suffering is non-attachment, the way of escape from all this wretchedness is non-attachment, denial, renunciation. "Whoso cleaves to woe, follows after woe, is bound up with woe, and thus considers: 'That belongs to me, that I am, that is my self (atta, self, soul) — can such one really comprehend woe, can such a one avoid the woe that encompasses him?' But he who withdraws himself from attachment and learns to renounce, to deny, and to turn away, deprives the heart's pain of its nourishment, and by degrees brings about its extinction. "The turning away of the will vanquishes all woe."

This turning away comes into operation where there is an understanding of suffering, of the arising of suffering, of the cessation of suffering, and of the path that leads to the cessation of suffering. Before understanding these truths, man hastens from birth to death in the sea of existence (samsara), without deriving therefrom any true gain for his deliverance — worn out for naught, the body perishes." "It is through lack of understanding and insight into the Four Holy Truths, ye disciples, that we had travel so long the weary round of Samsara — both you and I. What think ye: which is greater — the floods of tears which, weeping and wailing, ye have shed on this long journey, ever and again hastening towards new birth and new death, united to the undesired, sundered from the desired — this or the waters of the four great seas? For long have ye experienced the death of a mother, for long the death of a father, for long the death of a son, for long the death of a daughter, for long the death of brothers and sisters; for long ye were harassed by disease; and whilst experiencing the death of mother, of father, of son, of daughter, of brothers and sisters, the loss of property, the torment of disease, whilst being united with the undesired and sundered from the desired, thus hastening from birth to death and from death to birth ye have verily shed more tears on this long journey, than all the waters that are held in the four great seas! But how is that possible? Without beginning and without end is this Samsara, unknowable is the beginning of beings sunk in ignorance (avijja) who, seized by craving (tanha), ever and again are brought to renewed birth, and so hastened through the endless round of rebirths. Thus, for long have ye experienced suffering, experienced torment, experienced misery, and filled the graveyards — long enough truly to have become dissatisfied with all existence,

long enough to turn away from all being, long enough to seek release from it all."

Who take this exhortation to themselves? Those whose minds are stirred by these thoughts. And being stirred they will learn to understand, and will earnestly strive. "For them delight and pleasure in the world gradually passes away, they perceive the coarse as well as the subtle lures of Mara; wearied are they of intoxication, of self-deception; no longer do they shrink from the inevitable struggle for the overcoming of the world; yea, to this or that one, the widespread misery in the world reveals itself to his mind so nakedly, so powerfully, that the cry for the end of it drowns every other voice: "Forth, forth, forth to the other shore!" "Sunk am I in birth, in old age and death, in sorrow, lamentation and pain, in grief and despair, sunk in suffering, lost in suffering! O that it were possible to make an end of all this mass of suffering!" To such a comprehension, to such a longing, the meaning of asceticism becomes evident as that manner of living which really makes possible single-minded devotion to that most difficult of all tasks — the task of becoming perfectly good or pure or holy, and thereby, free from suffering and rebirth!

"If I truly understand the doctrine declared by the Exalted One, it is not easy for one who remains in household life to fulfill point by point the wholly stainless, wholly purified ascetic life." "Whoso lives in the house is busy over-much, is much occupied, anxious about many things, disturbed about many things; he is not always entirely devoted to truthfulness; not always and entirely zealous in self control, chaste, recollected, given to renunciation."

"Man falls as falls the fruit from the tree,
Unripe or mayhap ripe, with sudden crash:
and so, O king, a beggar I become,
For, the sure pilgrim-life me seems the best."
"There has never been a householder, Vaccha, who without forsaking household-ties, has, at the dissolution of the body, made an end to suffering."

Therefore, whoso resolutely seeks the end, "After a time will leave behind a small property, or leave behind a large property; he forsakes a small circle of acquaintances, or he forsakes a large circle of acquaintances, and goes forth from home to homelessness" — pabbajja.

But father and mother, wife and children, love and duty? The sense of duty depends on understanding. Once a duty has been understood as the higher one, it sets aside the lower conception of duty held formerly.

For years a man may have devoted himself to the care of wife and child, prizing nothing higher than his family's welfare. Then war comes to his country. The course of events stirs him profoundly; he is affected by new ideas, another view of things gain strength within him. "Sweet it is to die for the fatherland!" The feeling overpowers him: "What care I for wife, what care I for child!" Of his own free will he goes forth to meet the foes of the

fatherland. The duty to his country now seems to him higher than the duty to his wife and children.

Another man has in former days, with full conviction, solemnly vowed faithfully to stand by his country even to death. Later on, in consequence of higher comprehension he gains a higher standpoint, a wider outlook; envisages politics as a citizen of the world, thinks in universal terms: "This Frenchman is a fellow human being, is a fellow sufferer. This Russian is a fellow human being, is a fellow sufferer. Life is a sacred thing, frightful, barbaric is this wholesale killing, called war — the visible aggravation of suffering." No longer can he slay his fellow-men. In case of a call to arms he willingly allows himself to be shot by his own countrymen. The duty "Thou shalt not kill!" stands higher in his eyes than any duty towards his fatherland.

Yet another, as pastor, for many a year enjoyed a secure living with his family. By degrees his views undergo a change. He finds himself unable any longer to give his assent to dogmas, to the doctrines of Revelation, of Grace, or of Forgiveness of Sins, or Vicarious Atonement; he can no longer believe in that deplorable and absurd doctrine of "eternal damnation for the deeds of a brief spell of thirty years." A higher knowledge has come to fruition within him. Clear and evident to him has become the universally ruling law, the unchangeable, equable relation of cause and effect, the unfailingly just recompositions of right or wrong action (kamma). He burdens his mind neither with thoughts about the unfathomable, nor with useless discussions: he goes on preaching as before? He will follow his altered convictions, give up his position as pastor — come what may!

Whoso acts according to his deepest understanding is always straight and candid, ever acts in accordance with truth — at least relatively so: for a man's truth is his degree of understanding.

"This above all: to thine own self be true,
And it must follow as the night the day;
Thou canst not then be false to any man:
Be true to the highest within you!"

To a man now, who has clearly perceived the pitiable condition of all beings that share a common existence, what higher, holier, or more urgent task can there be than to become perfectly kind, perfectly good or holy and thereby to get himself cured of this being born, growing old and dying, of this sorrow, lamentation, pain, grief, and despair? Hence if he has truly recognized the significance and value of asceticism for the fulfillment of this highest duty, and experienced the impossibility of its perfect realization in household life, there follows the going forth into homelessness (Pabbajja) as necessarily as the fall of the drop that is full. "No man can serve two masters" — fully well. The man who devotedly strives for the fulfillment of the Doctrine experiences intensely the unsatisfactoriness of divided allegiance. Hence after a time, he gives it up, for the blessing of himself as well as of his family; an inward law of development that is

beyond dispute. Only a mother knows the pangs of childbirth, and only a mother knows the succeeding joys of motherhood. Only he who has left home knows the relief of relinquishing accustomed bonds; only he who has left home, knows the happiness of being free: an inward experience — indisputable! "The joys of the family life and the joys of the homeless life — these are two different joys: and the nobler of the two is the joy the homeless life."

If millions of honest men in worldly life find Pabbajja, the Going Forth, obnoxious; if they condemn the incomprehensible act as wrong, as unnatural, or deplore it as a mental aberration, they are quite right from their own standpoint; no intelligent man will contradict them. They act in accordance with their conception of duty, and are "great, great in their place" if, before all things they care for beloved parents, for wife and children, and strive to fulfill the manifold important duties laid upon them by their life in the world. Also the few who have a bent for the ascetic life and honestly long for it, but feel themselves bound one way or another to their wanted way of life and therefore remain in its bondage — they also are right from their own standpoint. So also are those individuals right who go forth, being no longer bound inwardly. It is not the outward circumstances that bind a man; by himself is man really bound, by himself is he really free.

Having left parents, son and wife,
Relations, wealth and land,
And all desires of sense,
Let him wander alone like the rhinoceros.

By logic, by reasoning or by eloquent words alone that act of going forth into homelessness can certainly not be argued or explained. But whoso sees this law, whoso sees this truth, no longer asks for proof. Quietly and with confidence he acts. What the world says about it, leaves him unconcerned.

"There are two goals, the holy goal and the unholy goal. But what is the unholy goal? One, himself subject to birth, seeks what also is subject to birth; himself subject to old age, to sickness, to death, to pain, to defilement seeks what also is subject to old age, to sickness, to death, to pain, to defilement. But what is subject to birth, old age, sickness, death, pain and defilement? Wife and child are subject to birth, old age, sickness, death, pain and defilement; servant and maid, lamb and goat... gold and silver are subject to birth, old age, sickness, death, pain and defilement. Subject to birth, old age, sickness, death, pain, to defilement are these things. And allured, blinded, enchanted a man himself subject to birth, to old age, to sickness, to death, to pain to defilement seeks what also is subject to birth, old age, sickness, death, to pain, to defilement! This is the unholy goal. But what is the holy goal?

"One himself subject to birth, perceiving the misery of this law of nature, seeks that which is free from birth: the incomparable surety of Nibbana; subject to old age, to sickness, to death, to pain, to defilement perceiving the misery of this law of nature,

seeks that which is free from old age, sickness, death, pain and defilement the incomparable surety of Nibbana. This is the holy goal.

"Formerly, when but a Bodhisatta, myself subject to birth, I sought what also was subject to birth; myself subject to old age, sickness, death, pain, defilement, sought what also was subject to old age, sickness, death, pain, defilement. And it occurred to me as follows: 'Why, myself subject to birth, old age, sickness, death, pain, defilement, do I seek what also is subject to birth, old age, sickness, death, pain, defilement? What, if now, myself subject to birth, perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from birth: myself subject to old age, sickness, death, pain defilement perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from old age, sickness, death, pain, defilement? And after a time while still young, with coal-black hair, possessed of radiant youth, in the prime of my life, against the wish of my weeping and wailing parents, I had my hair and beard shaved off, put on the yellow robe, and went forth from the household life to the houseless one..."

Whoso well in time sees the holy goal with penetrating clearness, he can no longer tie matrimonial bonds.

Who dwells alone and seeks not any mate,
Though young in years yet bides not anywhere,
Averted, turned away from contract's transports:
Him the wise well and truly call a sage.

Whether, however, a man be old or young, whether he be married or not — at whatever period of his life, the urge in him for the ascetic life asserts itself, then along with the other bonds binding to the worldly life, the bonds of blood- relationship also lose their force. The mother has become an elder sister; the father has become a brother; the wife has become a sister; the son has become a brother... fellow beings, fellow sufferers. Attachment, longing have died away, alienation has set in. Such a one has no longer a place and use in the family. "Another law works in the members," a wider love. In love the ascetic goes forth from the family, out of love he leaves it. Truly difficult to understand is the love in genuine ascetic mind, yet relatives also learn to understand it. "And if the families out of which those noble men have gone forth from home into homelessness, think of these noble men with love, for long will it make for their weal and happiness."

Just as a man, who out of true feelings gives alms at the same time makes richer his family, though to outward appearance that family may suffer some loss in goods or money: so truly bestows a householder a rich treasure to an understanding family, if in a right frame of mind, moved by the highest of duties, he renounces the worldly life, even though that family may lose its external support. This loss which not seldom is brought about by premature death, can be made good and is unessential; but essential is: awakening from the slumber, thoughtfulness, insight, the perspective of Anatta (not-self),

turning away, detachment — that is what matters.

"Naught is the loss of relatives, riches and honor; but the loss of insight is the heaviest loss. Naught is the gain of relatives, riches and honor; but the gain of insight — that is the highest gain. Wherefore let your endeavor be: Insight will be gain! Let this be your endeavor!"

"And the former wife of the venerable Sangamaji had heard it said: 'The monk Sangamaji has arrived in Savatthi.' Then she took her child and went to the monastery at the Jeta Grove, near Savatthi. At that time, however, the venerable Sangamaji sat at the foot of a tree to spend the afternoon there, devoted to meditation. Then the former wife of the venerable Sangamaji betook herself thither and spoke to the venerable Sangamaji: Look at thy little son here, O ascetic! Give me food!' But to these words the venerable Sangamaji maintained silence. A second and a third time the former wife of the venerable Sangamaji so spoke: 'Look at thy little son here! Give me food!' And a second and a third time did the venerable Sangamaji preserve silence. Then the wife of the venerable Sangamaji laid the child down in front of the venerable Sangamaji and went away, saying: 'There is thy son, O ascetic; give him food!' The venerable Sangamaji however, neither looked at the child nor uttered a word. Now when the former wife of the venerable Sangamaji having gone some distance turned round, she saw that the venerable Sangamaji neither looked at the child nor said anything. Then she thought 'This ascetic cares not even for his child,' turned back, took up the child and went away."

"If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

— Luke XIV.26 and 33

"Think not that I come to send peace on peace: I came not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

— Matthew X.34-37

"Let the dead bury their dead."

— Luke IX.60

"My kingdom is not of this world."

— John XVIII. 36

Apart from the differences existing between the teachings of the Buddha and of the Christ, all these sayings have these ideas in common:

1. Void throughout is this world.
2. Whoso "hungers and thirsts" to overcome this world, will loosen all earthly bonds, count them but dirt. Commentators and scribes there are in abundance but "whoso has eyes will see."

Day after day, twenty-four hours older, a hundred thousand heart beats nearer to the grave inevitably! "O, put all wishes aside save the desire to know truth; recognize the truth and tell it, come what may!" Whoso does not act in that way, deceives himself and others. Whoso shrinks from the decision that truth demands, puts obstacles in the way of himself and others though it may not always be obvious.

From life departing man no refuge finds,
Nor friend, nor loved one, boon companions none.
The heirs, with strife, divide the heritage,
Himself fares forth according to his deeds.

"Put not thy trust in friends or relatives, and put not off thy salvation till the future, for man will forget thee sooner than thou thinkest. It is better to provide now in time and do the right, than to trust to help of another. If thou art not solicitous for thee in the future? Now is the time very precious, now is the day of salvation...!"

— Thomas a Kempis

None can do for another what is needed for deliverance. Here each has to rely on himself alone.

Self alone is the lord of self.
What higher master can there be?
By self alone is evil done, by self one is defiled;
By self is evil left undone; by self alone one is purified,
Pure and impure on self alone depend;
No one can make another pure.

Hence give not up thine own best weal
For others' weal however great.
Once thou hast seen thine own best weal,
Pursue it keenly for thyself.
Concern for oneself, in that sense, is far from being reprehensible egotism. It has nothing to do with the oppression or exploitation of others, with harshness towards others.

"Once, Lord, in an hour of solitude and retirement the following thoughts came to me: 'To whom is one's self dear, to whom is it not dear?' And this, Lord, occurred to me: Those who do, and speak, and think evilly, to these their self is not dear. And even though they say: 'We love ourselves,' yet they do not love themselves. And why not? Whatsoever unlovely thing they do to one unbeloved that they do to their own selves. Therefore is it that their self is not dear to them. Those, however, who act, and speak, and think rightly, to them their self is dear. And even though they may say: 'We love not ourselves,' yet they do love themselves. And why? Whatsoever lovely thing they do to one beloved that they do to their own selves. Therefore is it that their self is dear to them." — "That is so, great king."

Not only is such true care for oneself unreprehensible, but it is the only way to become hale and holy oneself and to help others to become likewise. "A man may do ever so much good and take upon himself ever so many abnegations, and yet as long as he does not know himself he will not reach deliverance." — "The only limitations he imposes upon himself, are those arising from not knowing himself. In the degree, however, that he knows himself, he is able to do greatest service a man can render for another, namely: to help him to help himself; to bring him to a true knowledge of himself, of his own inner power." Hence, the more ardently a man devotes himself to the work of his own deliverance, all the sooner and more effectively can he become a blessing to others; for all the sooner can he learn and experience what will help himself and others to win true deliverance; the laws for it are the same for all. Any other helpful action, however meritorious it may be, is concerned with things external, not with the world within. "Can the blind lead the blind? Shall they not both fall into the ditch?" Whoso has ever offered to others "bread for stones," has first of all labored within himself, "lonely, apart, untiringly, ardent and resolute."

The inward worker who has lived the truth, speaks from experience, with the assurance of an "expert": "So it is," he says, and not, "So it may be." Therefore his words produce in susceptible minds an inner crisis never experienced before, a crisis severe but wholesome: "The word of the wise heals." As is the speech of the inwards worker, so is his outward behavior: true, straight and firm, serene, aloof, uncommon. Such venerable ones are the greatest benefactors of their fellow men, the best physicians; visible witnesses of the fact that detachment from the world is possible; by their very lives they point to the way by which that what continually produces and feeds new suffering can be eliminated. Therefore, whether householder or monk — above all, win to a true vision for thyself! "Know thyself!" — "Be ever mindful of thyself."

The wise upon the path of truth
He first establishes himself:
Then only can he others teach.

Who thus, as he to others tells,

Can conquer and subdue himself,
May haply turn them to the true;
But hard it is to rule oneself.

"That, Cunda, one himself sunk into the mire should pull out of the mire another sunk therein — this cannot be. But that one, himself not sunk in the mire, can lift out of the mire another sunk therein — that may be. And that one, himself not subdued, not disciplined, not attained to the extinction of delusion, should lead others to become subdued and disciplined to attain to the extinction of delusion — this cannot be. But that one who himself is subdued and disciplined, and has attained to the extinction of delusion, should lead others also to become subdued and disciplined and to attain to the extinction of delusion — this may well be."

The most likely possibility of escape from the mire of ignorance (avijja) is offered by the life of a tree monk (bhikkhu). Though the Buddha's Teaching has been described as "running counter to the common current, profound, subtle and hard to realize," there are those in the world who, on hearing that Teaching, feel irresistibly attracted to the monk life. There are those who, once they become aware of the general misery of life and of the way of the speediest release from it, lay everything else aside and, without delay, go forth into the homeless life — "their insight needed only to be roused." Others again are able after a severe struggle, to break up all bridges behind them. Deep-rooted desires and ideas, coarse or subtle, so strongly ingrained in ordinary life, may obstruct for long an appreciation of the ascetic life; hence people are not in a hurry to turn to it, and the strength of character needed for renunciation, is lacking.

"Even that state of mind, Mahanama, still exists in thee and causes thy heart to be overpowered at times by impulses of desire, by impulses of anger, by impulses of delusion. For, Mahanama, if that state of mind no longer had any place in thee, thou wouldst not remain in the home life, in the enjoyment of desires."

It is quite true that noble characters can be found everywhere in society, also in family life; it is true that not a few householders die more ennobled in mind than many a monk; it is true that an earnest, devoted disciple, by virtue of an unusually developed character, due to his good Kamma of the past, may, without abandoning household ties, attain to almost all stages of holiness, that is up to the stage of the non-returner (anagami). But no one who knows will maintain that he who is determined to make an end of suffering, may to the same effect remain in the household life as lead the life of a monk. On the contrary, "the wisest of all times" teach that such a man will choose a mode of life detached from all worldly bonds: he will go the road that offers the least resistance to his aspirations.

Even as the peacock, the blue-necked bird of the parks,
In its aerial flight never can rival the swan,
So the dweller in house can never equal the monk —
Him the thinker withdrawn, in forest abiding.

Separation, isolation, again and again, is necessary for bringing suffering to an end. Just as the steam which is asleep in the water and awakened by fire, does not develop its giant strength, does not become a concentrated power, unless it is shut in, likewise man's inner potentialities for lack of seclusion, for lack of isolation, cannot develop, cannot be converted into higher powers. "Many live far below their possibilities because they continually surrender their individualities to others." In the worldly life, full self-recollection, full devotion to the goal, do not come easily. The chaotic mass of uncontrolled impressions will divert and distract again and again, and will lead astray. Sadly great is the sum of energy daily expended to no profit. In home life, too much nutriment gross or subtle is supplied by the world of the five senses, and this will ever and again disturb those thoughts that in the noble-minded are naturally directed towards higher things; hence there is only very slow progress in discarding and uprooting obstructing qualities and evil propensities of the mind.

Quite different is it in the homeless state, in a life of solitude. There man is, as it were, forsaken by all the world, and thrown back entirely upon himself, without palliatives and self-deceptions. There he learns to be profoundly ashamed of all that is base, and feels himself impelled to strive for progress; mindfully he breathes in, mindfully he breathes out, and he wins to the insight that frees from suffering. In secluded places — in the depth of the forest, in a lonely cottage, a mountain cave, a cemetery — the five senses, in the absence of their usual objects of craving, are, as it were, put out of action; and the sixth sense, the mind, alone, detached, undisturbed, effectively collected, can do its work, can understand the workings of greed, hatred and delusion, can reject them. "What are the characteristics of those venerable ones, what is so special to them that people should say of them, 'Truly, these venerable ones have lost greed and hatred and delusion, or are on the way to overcome them'? This question may be answered thus: 'Those venerable ones seek out lonely places in the depth of the forest: There are not to be found any forms entering the field of vision, that can be looked at and craved for; no sounds entering the field of hearing, to be listened to and craved for; no odors entering the field of smell, to be smelled and craved for; no flavors entering the field of taste, that can be tasted and craved for; no bodily contacts entering the field of touch, that can be felt and craved for.'

Bodily isolation (kaya-viveka) in secluded places facilitates isolation (citta-viveka) from craving and other hindrances. At the start, this purification and concentration of mind comes only temporarily, during specific meditative exercises; but later on, strengthened by these very exercises, that pure and concentrated state of mind can be maintained for an increasingly longer time, and will make possible a deep and penetrative insight (pañña vipassana) into the true nature of things. And that vision, when completely cleansed of delusion will finally bring about ultimate isolation, the freedom of every kind of attachment (upadhi-viveka = nibbana). In other words: to a disciple tirelessly meditating in solitude, the transient, painful and unsubstantial nature of all constituents of existence will become apparent with an increasing clarity and certainty. To the degree, however, that ignorance and delusion (avijja, moha) about this world disappear, also desire (raga) for anything in it, and hate or anger (dosa) against anything in it, will

die away: they will lose their objects, their foothold, their basis, their sanction. Thus, with the withdrawal of the fuel, this terrible conflagration of suffering is brought to extinction, sooner or later, according to previous action-force (kamma) and present effort.

True holiness is never born without solitude; never is it perfected without struggle with the passions within. Yet, the untiring activity of Gotama, the Buddha and of many of his disciples demonstrate that solitude and the happiness of seclusion are not, as many think, the aim and end of the ascetic life, but they are an essential means to the end, and are an incomparable mine of strength and inspiration to him who resolutely strives for the goal.

"Ye should know that those people practice the most useful practices. Know ye that the kingdom is blessed where man is inwardly one. They produce more eternal gain in one moment than all works ever wrought outwardly."

— Meister Eckehart

By a wrong view of life all ascetic endeavor will naturally be considered as egotism pure and simple; but right understanding will never regard it like that. The true ascetic who has wholeheartedly taken up the training knows that, in the absolute sense, there is no ego nor anything belonging to it, neither I nor mine. Neither corporeality nor feeling, perception, formations and consciousness contain any abiding substance, because they are transient, painful, subject to change. Therefore, no longer can one who has entered the path where deliverance is assured (the sekha) bestir himself for the sake of the ego; his striving aims at the final cessation of the conditioned personality (kamma, khandha), by the gradual elimination of all its roots. But during his more or less protracted struggle for final emancipation the Sekha is not yet entirely cured of all self-affirmation, of all impulses connected with I and Mine; still the old Kamma clings to him. Only in the arahant, the Holy One, is the truth of Anatta fully realized, and therewith all and every form of self-affirmation is done away; "through the cessation, rejection, removal, denial and relinquishment of all notions of I and Mine, and all biases of self-conceit, he has won perfect deliverance." In other words:

Much ignorance (and craving): Much self-affirmation (and suffering),
Little ignorance (and craving): Little self-affirmation (and suffering),
Free from ignorance (and craving): Free from self-affirmation (and suffering).

"Ignorance is the root of all self-affirmation."

It is this very truth that none in this world period has as perfectly penetrated, as perfectly taught as the Buddha. The entire hard struggle for deliverance was called by the Enlightened One briefly "The liberation from the fetter of ignorance" that is, from self-illusion. "Hence, Sariputta, thus should you train yourself: 'Concerning this body endowed with consciousness, there shall not arise any notions and biases shall not arise! And we shall abide in the attainment of this deliverance of the heart, this

deliverance by wisdom through which all these notions and biases cease.' Thus, Sariputta, should you train yourself. And in so far, Sariputta, as a monk attains to this deliverance of the heart, this deliverance by wisdom, he is called one who has cut off craving, removed the fetters of existence, has made an end of suffering by the full elimination of self-conceit."

The more devotedly one strives towards this goal, the more selfless he becomes, and the earlier will he make an end of all egotism:

Sangham saranam gacchami:

"I take refuge in the Order of Monks."

But, to be sure, mere outward asceticism is of no avail. "Whether one remains in the household life or whether one goes forth from it to the homeless state, if one lives wrongly I do not praise it. For, whosoever either remains at home or departs from home, if he lives wrongly, on account of that wrong way of life he can gain nothing on the good path of the Dhamma." — "I do not ascribe asceticism to a robe wearer just because he wears a monk's robe. I do not ascribe asceticism to a forest hermit just because he lives in the forest. I do not ascribe asceticism to a knower of text just because he knows many texts... Not because a man wears a robe, dwells in the forest, knows the texts, speaks much about the Doctrine, can he get rid of craving propensities, can he get rid of hating propensities, can he get rid of delusive propensities."

"There are people who, void of faith, go forth from home into homelessness, hypocrites, dissemblers, sham-ascetics, conceited men, busy talkers and chatterers, bad guardians of the doors of the senses, without moderation at meals, not devoted to wakefulness, indifferent to asceticism, without respect for the training, fond of luxury, importunate, preferring what is detrimental, shunning solitude as a heavy burden, lazy, without energy, heedless and uncomprehending; uncontrolled and distracted minds of small understanding, and stupid. Such a monk's asceticism appears to me, O monks, like a murderous weapon, meant for slaughter, doubled edged, well sharpened, covered band wrapped round with a robe. A knife taken up by the blade, wounds the hand: misused asceticism drags one the downward path."

"In error ye wander, O monks of Assaji, upon a false path ye wander, O monks of Assaji. How far apart have they strayed, the foolish, from this Doctrine and Discipline!" "Hard it is to serve the Exalted One, very hard it is to serve the Exalted One!" — meeting with this experience many a weak disciple, discouraged or displeased, has given up asceticism (see Majjhima Nikaya No. 67, 77).

Only to him who knows suffering, only to one who true to the Doctrine, earnestly works within, fighting purposefully and persistently against Mara — to such a one only, will the external circumstances of asceticism prove to be what actually they ought to be according to Buddha's declaration: The most suitable conditions which the world can

offer for the complete overcoming of the world. Again and again did the Master place before his disciples the hollowness and futility of half-hearted asceticism, as well as the seriousness and difficulties of the true monk's life. Never did he attempt to persuade anyone to become his disciple or to lead the ascetic life under him. "He lays the Doctrine before the people, does not persuade them, does not dissuade them." "He shows the nature of this world after he himself has understood and penetrated it. The doctrine, excellent in the beginning, excellent in the middle, excellent in its consummation, does he proclaim, both in the spirit and in the letter; he sets forth the holy life in its fullness and purity." Now, if the nature and purpose of this ascetic life becomes overwhelmingly clear to a householder or a householder's son, he will become an ascetic of his own free will, following his inner urge. "Sunken I am in birth, in old age and death, in distress, lamentation and pain, in grief and despair; sunken in suffering, lost in suffering! Oh! that it might be possible to make an end of this whole mass of misery!" In such a state of mind, filled with confidence, he renounces the worldly life, and such a renunciation is called in the texts "right-minded renunciation" (nekkhammasankappa).[2]

With such a true renunciation, such a true Pabbajja (Going Forth), "has he arrived in a clearing (of life's jungle)" — but no further. "Whoso, as a noble son, has thus renounced, what has he to do? Whoso finds no detachment from desires, from evil states of mind, whoso finds no joy and happiness or other still better gain, his heart will be seized and bound by lust; will be seized and bound by ill-will; will be seized and bound by sloth and torpor; will be seized and bound by restlessness and worry; will be seized and bound by doubt, will be seized and bound by dissatisfaction, will be seized and bound by attachment. But whoso finds detachment from desires, from evil states of mind, and finds joy and happiness and other states of mind, and finds joy and happiness and other still better gain- his heart will not be seized and bound by lust, will not be seized and bound by ill-will, by sloth and torpor, restlessness and worry, by doubt, dissatisfaction and attachment." But this nobility of mind, how is it acquired? Only through meditation and again meditation (Satipatthana): "Here trees invite; there, lonely cottages. Go, meditate! Be not slothful, lest later ye repent!"

True asceticism is an obstinate, mute struggle. Mighty is Mara! Fearfully deep-embedded is delusion! "Dying and becoming! Dying and becoming!" No standing still should be permitted; no satisfaction with what has been attained! "Ever more strong must ye become to reach what is still unreached, to attain what is still unattained, to realize what is still unrealized!" "I declare unto you, O monks, I call upon you to give heed, ye that aspire to the goal of asceticism: see that the goal does not elude you while there is more to accomplish!"

Dying and becoming, again and again — until nothing can any more become, and hence there is nothing that can die! No rest, no stopping before Nibbana is reached! "Also to the world beyond I shall not cleave, nor shall my consciousness be bound to that world. All nutriment is misery, heavenly food as well. To be conscious is to be suffering." An ascetic thus minded "has found and finds ever greater and loftier results; he is well satisfied with the ascetic life, does not give up the noble effort." "It is called

'death' in the Order of the Holy One, when a person gives up asceticism and turns back to the common life of the world" — this he now appreciates, depending upon none in that experience. "As the moth that has caught sight of the light does not turn back to the darkness, and as the ant dies on the sugar heap, so he turns not back to the worldly way of life but devotes himself fully to the noble training, so that he may reach the highest state, Nibbana, the extinction of delusion."

"And so he becomes fit to eradicate the taints (asava), and to attain, in this very life time, to the taint-free deliverance of the heart, the deliverance by wisdom."

"Whoso, monks, practices the four Foundations of Mindfulness (Satipatthana) for seven years, may expect one of the two results: the Highest Knowledge (of Sainthood), in his present life time, or, if there is a remainder of clinging left, the state of non-return (to this world; anagamita). Setting aside seven years, whoso, monks, thus practices the four Foundations of Mindfulness for six years, five years, four years, three years, two years, one year — nay, setting aside one year: whoso practices the four Foundations of Mindfulness for seven months, may expect one of the two results: the Highest Knowledge, in his present life time, or, if there is a remainder of clinging, the state of non-return. Setting aside seven months, whoso, monks, practices these four Foundations of Mindfulness for six months, five months, four months, three months, two months, one month, or half a month — nay, setting aside half a month: whoso practices these four Foundations of Mindfulness for seven days, may expect one of these two results: the Highest Knowledge, in his present life time, or if there is a remainder of clinging, the state of non-return."

If weak men only knew themselves! The hero, verily, slumbers in many a one!

Striving, have many won the deathless,
And still to-day by striving men can win
If they with wise endeavor persevere.
But none can do it who does shun the fight.
Five Letters About Buddhism
Translated from the German by Nyanaponika Thera
I

From your letter I hear the cry for deliverance. "Deliverance is born of knowledge." For attaining to that liberating knowledge, I can, from my own experience, only give the advice to you who are otherwise fairly well prepared, to imbibe for a period of years the spirit of the Discourses of the Buddha, and to set to work accordingly. There will then be no need for you to believe (as you write) that a system of thought can do justice to the world (i.e., reality), but you will know it. Buddhism does justice to the world even to such a degree that it leads to the overcoming of it. It is an unspeakably vast task to struggle through and beyond all apparent contradictions, and to struggle free, from the most subtle fetters (tanha). Gotama, the Buddha says expressly: "Profound is this doctrine, hard to understand, hard to perceive, tranquil, sublime, beyond the realm of logic,

intelligible only to the wise. You will hardly understand it without patience, devotion, guidance and effort." But, "there are beings whose eyes are only little covered by dust. Not hearing the truth, they will be lost. It is they who will understand the Dhamma." For it has been said that there are "two conditions of right understanding: the voice of others (be it orally or in writing) and wise reflection" (Majjh. 43). Furthermore: "Also in this doctrine and discipline is it possible to show a gradual training practice, gradual progress" (Majjh. 107). Gradually one will come to acquire a wise understanding of the teachings proclaimed by the Exalted One, and then "lofty results will gradually be experienced."

You write that the spirit of Buddhism is repugnant to you owing to its rationalistic penetration of the world. I too had formerly that opinion; but it disappears with a more exact knowledge about man's composite nature and his way of development as taught by the Master. Meditation (bhavana, the four Satipatthana, Samadhi) rests upon the fact that mind is the forerunner in evolution (thoughts, words and deeds: kamma or sankhara within the Dependent Origination,[3] paticca-samuppada). In brief, what man thinks, that he becomes. Meditation, in the Buddhist sense includes what we, in Christian lands, call feeling, heart, love, and so on. What commonly is called "feeling" or "emotion," is, in fact, only a "clinging," low or noble; it is but ties and fetters, gross or subtle. For me, for instance, music was formerly such an important factor that, when listening particularly to Beethoven's symphonies, I was clearly possessed by them, ravished, shaken. Even four or five years ago I busied myself with writing music and composition. My judgment of musical performances was generally appreciated. But art is just a means to lead us on to the comprehending of suffering, and not only to an emotional experience of it; it takes us from the "particular" to the "general" (aspect of suffering). But more subtle devices (than art) await us. All of them, however, are, as the entire Teaching, meant "for letting go, not for keeping a hold on them" (Majjh. 22).

You say that you have suffered much, and yet you think that this world of suffering is a glorious place! But if you progress from the emotional experience of suffering to an understanding of life's general nature as ill, then there will come a turning point in your ideas. You will come to reflect deeply upon the fact that the entire existence, being something originated, is bound up with impermanence (sabbe sankhara anicca). Everything originated (body, feelings, perceptions, mental formations and consciousness) is anicca. What ceases is woe, is suffering and not-self, unsubstantial dukkham, anatta. Among these three related characteristics of existence,[4] the most tangible one, dukkha, has been taken out, fully stated and defined in the First Truth of suffering; in the second, its cause: in the third its cessation; and in the fourth, the practical path of deliverance. He who has eyes, will perceive these things. The better one understands and practices the Eightfold Path, the less one will be assailed by suffering.

Tanha (Craving), that 108-headed hydra, will gradually die away — beginning with the grossest, and ending with the most subtle craving which one notices only later. Then "done is, what ought to be done." Suffering is transcended, and thereby the world or life

(= suffering), are transcended. "Ceased has rebirth, lived to its end is the holy life, the work is done, nothing more beyond this — thus he knows" (Majjh. 94). To him who wishes to inquire further, the following texts are recommended for thorough reflection: the 63rd and 72nd Discourse of the Majjhima Nikaya, and further the discourses 2, 22, 38, 140; and it is advisable to think slowly and carefully about causality (Dependent Origination).

Enough for to-day. Though Buddhism, as you say, is for you partly still unpalatable, yet in the first words of your letter, you admit the strict consistency and inner strength of my own way of action. I have understood Buddha's logic and love: "the shortest way between two points (i.e., the present stage of development, and deliverance) is the straight line."

The study of Pali will permit you as much quicker penetration of the teaching, since all translations are makeshifts (even the sound ones by Neumann); our words (concepts) are insufficient, and often they lead astray.

...If, in addition, you will learn by heart the most important Discourses, fully or partly, then you will have a solid foundation, inwardly and with regard to your linguistic studies.

— Letter of 9-8-1906

II

Dear Sir,

One who has understood the universality of suffering and the importance of the ascetic life for the speediest elimination of that suffering, such a one will certainly sympathize with you. According to your valuable and frank confession you have "strong sensuality." You may know that asceticism or the "holy life" is mostly called brahmachariyam (the chaste life). It is significant that the same term is used in the third sila (Precept) of the monk. "Having abandoned unchastity, he lives a life of chastity; he keeps aloof and abstains from that vulgar practice, sexual intercourse." "He keeps aloof," that is, he observes a prudent distance from women, lest he lend a hand to Mara, because he is still weak, and in the process of growth.

For the millions of those who live a worldly life, sexual intercourse within the limits indicated in Majjh. 41, is not regarded as akusala (unwholesome);[5] but for the disciple proper who wishes "to bring suffering to an end," it is always akusala: unwholesome, wrong, and conducive to suffering. How could he gain a deeper, truly penetrating insight, as long as that powerful affirmation of life vibrates through his organism, and paralyzes his mind? Therefore, kammachanda or kamaraga (sense-desire, sensual lust) is the first Hindrance, Fetter and Defilement; and its opposite nekkhamma, "renunciation," is the first help and aid in gaining samma- samadhi, "right concentration," which is required for the pure vision of truth (vipassana). Though the entire realm of kama, i.e., the five sense objects, are a hindrance of samadhi (concentration), yet one has to recognize the sexual

sphere as the most portentous in the realm of sensuality. One knows what an enormous amount of energy is expended here. He who is infatuated, will be aware of it only faintly; but later when fighting and subduing his passion, it will become clear to him that he was formerly but a miserable specimen of humanity, a slave of Mara; he will then appreciate that a mind kept in a violent tremor by strong emotions, cannot possibly see reality as it is.

The teaching that goes against the current,
that is deep, subtle and hidden —
invisible it remains to those infatuated by lust.

The Buddha-Dhamma is said to go against the current. The crowd goes along with the current: life-affirmation, lust, hatred, self-delusion. The true disciple goes against that stream; he negates it, because he wishes to transcend the world get rid of it.

"The turning away of the will vanquishes all woe." Our blind fellow-beings, however, who float along with the current will say: "But sexual desire is something natural!" It is that very fact which a perspicuous Buddhist knows, and therefore turns away:

This world, the other world as well
the Knowing One has clearly shown:
the realm of nature and its law,
and freedom ending all that woe.
— Majjh. 34

He who understands that, has achieved much.

Also he who has strong sensual inclination, can live brahmachariya, the chaste life.
"There is one who is by nature lustful, yet he preserves his chastity, even if passion often makes him feel pain and torment; but he is able, though with pain and torment, to live the noble, pure life of chastity (brahmachariya)" (Majjh. 45)

A disciple who has made himself familiar with the Buddha's instruction, is able to fight the passions with quite different weapons than other folk, but knowledge without application is dead. How, then, can a tendency be gradually expelled from one's nature, for instance that to sensuality? By displacing, eliminating and replacing. You may have observed how thoughts are placed in the sequence of time, how they follow each other, and how only one thought at one time can be present to consciousness, if ever so briefly.

Make a start now, and take matters into your own hand! Instead of allowing your thoughts to roam about aimlessly, in a confused way and impelled by emotions — you should first select a time of the day, a short half an hour, in which to give to your thought-

processes a definite direction by choosing a suitable subject of meditation. By doing so, gradually a counter-tendency is developed, because during the 30 minutes of asubha-bhavana (contemplation of the body's foulness), lust has simply dropped out. If you now return to your routine life, the tendency developed during your practice will produce an after-effect which will grow more and more beneficial in proportion to the intensity and duration of the practice. Gradually, with strengthened mindfulness (sati), that noble tendency will permeate almost whole thought-process, always ready to step in with its beneficial effect whenever Mara wishes to intrude. Most of our fellow-beings "believe that they push while they are pushed themselves." But the true disciple actually pushes matters himself, because he has grasped "the law of elimination by disuse," and thus he displaces and eliminates, so that passions die away; until at the end there is nothing more to die away.

First a Buddhist should suffuse and saturate himself with the Master's words like those in (the "Revelation of the Body"), in the Sutta Nipata (v. 193ff), the Theragatha; Suttas like Majjhima Nikaya No. 82; then, if he has noble aspirations the powerful sexual urge will be reduced noticeably.

Look how this puppet is decked out,
that skin-enveloped skeleton!
Fools are deluded by that sight;
Not those who seek the shore beyond.

According to the Master's injunction (Majjh. 75), after listening (or reading) there should be thorough reflection about it (yoniso manasikara), to be done best at a quiet place. You should contemplate and analyze this body as it is described (so simply but ever so true) in Majjhima Nikaya 10 (Satipatthana Sutta): "He contemplates this body from the sole of the feet upwards, and from the crown of the head downward, covered by the skin, filled with many impurities." He understands it as a putrifying corpse, food for worms, as a skeleton and as decaying bones: "My body, too, is of that nature, will become like that, and cannot escape it."

After such thorough contemplation (asubha-bhavana), actual realization will unfailingly follow. If he now sees women, he is no longer dominated by the animal urge of carnal desire, but he sees through it; he sees them as skeletons. Looking ahead he, already now, perceives the flesh now, after death, it will be devoured by worms; and, then his prevailing feeling will be compassion: "Soon these bodies will perish and will add to the charnel field. May beings awake from their frenzy, so that it may no longer be said of them: 'Worn out in vain, the body dies away,' but may their Kamma come gradually to rest!"

For him who is moved by such compassion, will it be possible to use a being for satisfying his lust? Only selfishness will be able to do so, even if it hides behind greatest learning. The Master has taught his disciples — of whom none was a eunuch — how to regulate that desire, and how to bring it to rest. If you make substantial progress in that

respect, you will have achieved much. May you remain mindful of the fact that you do it for your own sake, for other's sake, and for the cause (of the truth).

Him who as sage from mating keeps aloof,
Who, young in years, nowhere ensnares himself,
From heedless rapture free, detached,
Him as a sage the wise ones rightly hold.
— Sutta Nipata v. 218

Namo Buddhaya,
Sumano.

III

Not many details can be told about your first question.[6] I became aware of the fact: "I am afflicted by birth, old-age and death, sunken into sorrow, lamentation, pain, grief and despair submerged by suffering lost in suffering! Oh, that it might be possible to make an end of that whole mass of suffering!" (With regard to your question) consider "evolution" in its widest sense. I mean to say: Beings understand and follow the teaching of the Blessed One according to the degree of their own development. "He who has eyes, will see."

Let us assume: there is an "intelligent person," "a man of understanding." He perceives clearly (a) the impermanency of all that is originated, and he understands (b) the conclusion: what is impermanent that is liable to suffering (dukkha) and it is not-self (anatta). Through both, (a) and (b), he will understand the equation: life=suffering; and now, awake from his slumber, he works with increasing intensity to make an end of suffering, and thereby, of life.

But how? "Deliverance results from knowledge." That liberating knowledge (=Right Understanding) is (and according to the above, cannot be anything else): 1. to know suffering; 2. to know the origin of suffering; 3. to know the cessation of suffering; 4. to know the path leading to suffering's cessation. This is "the teaching particular to Enlightened Ones." "This only do I teach, now as before: suffering and the cessation of suffering." Any doubt as to whether that knowledge is actually the only one needful to us now, will disappear if one reflects carefully on the 63rd Discourse of Majjhima Nikaya.

From experience I may give the assurance that man will grow in his detachment, and that suffering will touch him less and less, the more mindfully and energetically he walks the path. Tanha (Craving), the direct cause of suffering (2nd Truth and of renewed existence (Paticca-samuppada link 8, 9, 10;[7] Majjhima Discourses, 9,39) is gradually brought to extinction. First its gross form dies away, and later the more subtle one that is imperceptible at the start (this Tanha-hydra has 108 heads).

Though, as a rule, only the genuine bhikkhu will be able to walk the path perfectly, yet the opinion which one sometimes finds expressed, that only the bhikkhu can do it at all, is erroneous. Everyone who leads the home life — more especially if living alone — can tread the Path and progress on it very far, "according to the nature of his actions." Everyone who has become a bhikkhu with the clear awareness of what he is doing, has once lived the worldly life before, but has prepared himself before he chose to lead the ascetic life that is so beneficial. Gotama Buddha, in the 43rd Discourse (Majjhima Nikaya) addressed to the citizens of Sala, has given very valuable instructions for right conduct in thoughts, words and deeds. Adherence to that conduct will, to the degree of one's success in doing so, contribute considerably to the overcoming of suffering. Without having fully understood the importance of a virtuous life (sila) for purification and for mental concentration, it will be premature if the disciple desires to attain the meditative absorptions (jhana). If you consider very carefully the following you will see clearly in that matter.

We find in the texts the following threefold division of the Path:

Sila (virtue):

samma-vaca, Right Speech

samma-kammanta, Right Action

samma-ajiva, Right Livelihood

Samadhi (concentration)

samma-vayama, Right Effort

samma-sati, Right Mindfulness

samma-samadhi, Right Concentration

Pañña (wisdom)

samma-ditthi, Right Understanding

samma-sankappa, Right Thought

Usually the factors numbered (1) and (2) are mentioned first, because the Path cannot be trodden without a degree of Right Understanding and Right Thought. In their perfected form, however, they constitute pañña, the highest wisdom.

Virtue comes first (being perfected later, by concentration and wisdom). Then follows Concentration, comprising the 6th, 7th and 8th factor of the Path. Among them, Right Effort consists of the Four Endeavors (Discourse 141); and these four are also called "implements of concentration." The four "Foundations of Mindfulness"[8] (satipatthana), which according to Discourse 141, form the seventh Path factor, are "the objects of concentration"; and Concentration proper, the 8th factor, is explained by the four meditative absorptions (jhana).

In other words, firstly strong energy (6th factor) has to be developed, and untiringly one should work, that is meditate, in accordance with the four Foundations of Mindfulness, for providing the inner training required for the entry into the First Absorption.

How then, can such mighty energy be developed? "If he sees with his eyes a visible

object, he does not take up its general features nor its details. Because lust and grief, unwholesome and evil thoughts may overwhelm him who dwells with his sense of sight unrestrained, he practices that restraint, guards his sense of sight and watches over it." The same holds good for the other four physical senses and mind as the sixth.

I	II	III	IV	V	VI
1	eye	ear	nose	tongue	body mind
2	forms	sounds		smells tastes	tactile
objects		mental			
objects					

Through the six senses (the subjective side of reality; see the first line in the sketch) we communicate with the outer world (the objective side of reality; see the 2nd line). From this is seen the immense importance of controlling that apparatus (salayatana, the 5th link of the Nidana-chain, Patikkasamuppada) for the specific purpose of gaining mental concentration, and for the general purpose of eliminating suffering. "He who does not know and understand according to reality, the eye (ear, etc.), visual (etc.) objects visual (etc.), consciousness, visual (etc.), impression, the feelings produced by visual (etc.) impression — he will be delighted in the eye; being delighted in it and attached to it, he will allow himself to be allured by it, looking always for the enjoyment provided by it. To him the life process consisting of the five Groups (khandha) will continue to accumulate, and craving that leads to renewed existence, finding delight here and there, will continue to grow... But he who knows and understands according to reality, the eye..., will not be delighted in the eye..., seeing always the danger in it. To him the five Groups will decrease, and craving... will vanish."

"The concentration of one who has achieved that, is Right Concentration."

"He who sees the Dependent Origination, sees the Dhamma; he who sees the Dhamma, sees the Dependent Origination."

This spiritual struggle will lead to victory chiefly through constant mindfulness and thought concerning the fact of origination (arising), in other words, impermanence. For instance: "Now this unpleasant feeling has arisen in me (e.g., by insult) produced by auditory impression (see Patikkasamuppada 5,6), and it is conditioned, not unconditioned. Conditioned by what? By sense impression. And he knows: impression is impermanent; he knows: feeling is impermanent... Then his mind, thus discerning the elements, becomes gladdened, serene, strong and steady" (similarly with I, III-VI of the above sketch).

So far about Energy or Right Effort (the 6th path factor), being the implement by which to attain concentration (meditative absorption).

Information about the Four Foundations of Mindfulness will be found in Majjh. 10 (Satipatthana-sutta), 118 ("Mindfulness on Breathing"), 119 ("Mindfulness on the Body"), 62 ("Admonition to Rahula"). Then, "while he thus dwells earnest, ardent and mindful,

the memories bound up with home life will vanish in him."

I have experienced myself how important it is to meditate upon the four Foundations of Mindfulness (Satipatthana- sutta). I have learned that Discourse by heart, in Pali, and daily I repeat one seventh part of it in my meditation; every week has brought new revelations (sati). But one must work for it. "He who does not work, cannot follow the truth." "It is not possible, thus I teach, to obtain assurance at once, at the start; but gradually fighting, progressing step by step, one will obtain assurance... And because he makes determined effort, he realizes for himself the highest truth and visualizes it by wise penetration." He who attends to the preparatory work, as indicated, will avoid the illusions of "wrong concentration" (miccha-samadhi), and will steer straight towards Right Concentration, because cultivation of samadhi means the cultivation of, and the training in just these things, i.e., Energy and Mindfulness.

The fact that also householders (lay followers) can practice mindfulness, is mentioned in Discourse 51: "We too, O lord, being householders, have from time to time established our mind in the four Foundations of Mindfulness; and we dwell, O Lord, contemplating the body in the body, ardent, clearly comprehending, mindful, having overcome covetousness and grief regarding the world."

If you now read a Discourse like the 27th, where the Master gives a connected summary, you will have confirmation of that sequence of practice mentioned above: first sila (virtue; but here more comprehensive, being intended for monks); then the control of the senses (i.e., energy) and mindfulness (the passage on Clear Comprehension from Discourse 10). Also the five Hindrances which have to be overcome before one can enter the first Absorption, are found in the 10th Discourse, at the beginning of the fourth Foundation of Mindfulness. How difficult it is, generally, to gain the Absorptions, is shown by the Buddha's statements in the 128th Discourse; there, profoundly, and step by step, the hindrances and their overcoming are shown... But the difficulties mentioned there, will not deter an earnest disciple. He knows that evolution does not proceed at a bound, but that, by an indefatigable application of the appropriate means, progress undreamt of, may be achieved in a short time... However, the fact cannot be concealed: "Profound is this teaching, difficult to grasp... you will hardly understand it without patience, devotion, effort and guidance"; and "there are fools who study the teaching; but though they have studied it, they do not wisely examine the meaning of the teachings; without wisely examining the teachings their contemplation will not yield satisfaction;... they do not grasp the purpose for which they have studied the teaching. To them, their wrong grasp of the teaching will bring them harm and suffering for a long time."

Yet it has been said that the teaching is intelligible to every person of understanding, and that it grows in clarity for the earnest disciple. "There are no ascetics who know and understand everything at once. That is impossible." It is by training, by indefatigable training, that everything is nursed to maturity. "What a monk considers and reflects upon for a long time, to that his mind will incline."

If once the fundamental truths have been thoroughly grasped and experienced, and, through a faithful devotion to the inner work, "the gradual perception of a great result" has appeared, then from such a soil a beneficial and powerful saddha (confidence) concerning the future work ("the achieving of the unachieved") will grow. This is the first of the five "qualities of spiritual striving" (Padhananga), by the help of which the disciple may achieve his aim quickly.

I am filled with an unshakable Saddha (confidence). A confidence rooted in understanding and experience surmounts difficulties met by one who is given to speculative thinking, a hair-splitter, or a petty critic. Though the way of expression (in the Discourses) may sometimes be difficult or strange (particularly in translations), and though, in some instances, the teachings given there, may remain unintelligible for some time, let us have Saddha! "Enlightened Ones do not speak imperfectly." "Work, Work!" as we have stressed above — that is the key word. Then the Dhamma will be realized, experienced and no longer requires proof or guidance, not even by a Buddha. "In the Liberated One is the knowledge of Liberation." "Equal to me will be those victorious ones who have destroyed craving."

Namo Tassa Bhagavato Arahato Samma-sabuddhassa!

— Stg.

IV

Bandarawela (Monastery), 28th April 1909

Dear Mr. N.,

If you attach great significance to "Mindfulness of Breathing" (anapana-sati) you have perceived an important fact. As the four Foundations of Mindfulness (satipatthana) may be called the heart of the doctrine, so is "Mindfulness of Breathing," if rightly understood, the heart of the heart. "Mindfulness of Breathing if developed well and regularly practiced, brings to perfection the four Foundations of Mindfulness," thus it is said in the 118th Discourse. He who knows these means of deliverance, and applies them, will experience by himself that restlessness, desire, anger, misapprehensions and thereby all deep sorrows, will vanish, and will reappear only and always, when that mindfulness (sati) is absent. While our other fellow-beings, millions of them — go on living without any substantial gain in liberation ("worn out in vain, this body dies away"), he who knows the laws of deliverance can purposefully take into his hands the work of their unfolding; he can loosen, and finally break, the chains of slavery.

First of all, three things are required here: 1. persistence; 2. persistence; 3. persistence. Without great devotion, without extraordinary patience even one who is otherwise gifted, will not be able to make progress. It is important that the beginner betakes himself to a quiet place, as secluded as possible, so that the habitual tanha — nourishment for the five senses (see end of Majjh. 150) — is reduced, and the numerous sounds, voices

and noises which, particularly at the beginning, hinder so much any deeper concentration, do not constantly interfere. You will not have missed the fact that it is expressly stated in the Discourses 10, 62, 118 and 27, that the disciple should resort to the forest, an empty room, etc. Thus, whenever bonds of profession or family do not fetter you, you should make haste to go out of your town, like one who seeks hidden treasure, and should choose a suitable spot in forest environment. Then you should sit down there in a posture that allows you the longest time of sitting immovably. "Mindfully he breathes in, mindfully he breathes out" — that is the general practice of Anapana-sati, introducing the subsequent 16 specific exercises, and forming the transition from ordinary confused thinking to concentrated meditation focused upon a definite mental object. The former kind of thinking, ordinary reflection, is called vitakka, i.e., "discursive thinking." By Mindfulness of Breathing that discursive thinking is suspended and silenced. Anapanasati bhavetabba vitakk'upacchedaya: "Mindfulness of Breathing ought to be practiced for cutting off discursive thinking." How is it to be done?

"Breathing in long, he knows 'I breathe in long'; breathing out long, he knows 'I breathe out long'; Breathing in short, he knows 'I breathe in short'; breathing out short, he knows 'I breathe out short.'" Now, at one and the same time only one single thought can be clearly present to consciousness; thoughts follow each other, they are placed in time. All exclusion of evil thoughts effected by meditation, rests upon that fact, is made possible by that fact. He who thinks for one minute a thought of kindness, has at that time no thought of hate in his mind; he who thinks of a corpse for one minute, has no lust while doing so; he who contemplates impermanence for one minute, will not have conceit. Whenever, and as long as, one knows "I breathe in, and out, long or short," for that time, even if it is only for a fraction of a second, other vitakka (discursive thoughts) will be excluded.

You will, however, experience that, when you resolve to be strictly watchful, the first breaths that follow, will go in and out a clear awareness of them, but after that, habitual worldly thoughts (vitakka) will appear again during a single breath. But if one considers that the complete tranquilization and exclusion of discursive thoughts is tantamount to the entry into the Second Absorption, one will, in spite of all relapses, persist in one's practice, week by week, month by month, year by year; and during a single session the meditator will apply mindfulness 100 times or 1000 times or more. Gradually the law of "development by use" (the inherent power of repetition) will show itself; it works as reliably as the law of "elimination by disuse."

In one minute, one may breathe 15 times (30 inhalations and exhalations). If one is conscious of it, even if only at the beginning, one will have given a definite direction to one's mind 300 times in 10 minutes. If for about 10 minutes no breath has been missed, it is certainly an achievement, though, to a beginner, some fatigue may be noticeable. The simile of the turner ("turning long or short"), given in the 10th Discourse, shows clearly how simply that exercise is meant (long-short, in- out; knowing). Generally spoken, it is the most simple that is truly great and profound. From the foregoing it will become clear how important that simple and easily intelligible exercise is. If patiently

sustained, it is bound to result in the calmness and concentration of mind (samatha), aspired by you. The Master teaches how to bind a second postulate, a "Must" — mindfulness (sati) — to breathing which is the constant companion of man from birth to death. The first "Must" is faithful: man must breathe constantly (except in the fourth Absorption). The second "Must" has to be developed from it. In other words, breathing cannot wait; if it is not to escape unnoticed (as it happens in ordinary life), mindfulness (sati) must be present and alert. "For one of confused mindfulness, I say, there is no Mindfulness of Breathing."

There are people endowed with outstanding gifts. As soon as they know the method, they will practice with zeal and determination. Perhaps you too will, even after a short time, attain genuine Absorption of mind, will easily leave behind the Sensuous Sphere, and realize one or more stages of meditation. Through those two exercises that degree of Samatha (tranquillity) can be achieved only if the five Hindrances are removed, the presence of which is incompatible with Absorption.

But even if, for a long time, the meditator cannot attain to the absorptions, other gratifying results of Anapanasati will become evident. Firstly, the calm and concentration of mind as effected by meditative training in solitude, can now be maintained for increasingly longer periods of time. Calm and concentration will gradually enter into the meditator's innermost being, and will also manifest themselves outwardly in his daily behavior (in the family, in professional life and towards friends), by a calmer and more composed way of speaking (santa-vaco, "quiet of speech"), and by calmer bodily movements (santa-kayo) in going, turning, looking, bending and stretching of limbs. Secondly, what is incomparably more important, there will be a keener insight (vipassana) into the nature of the world, that is, of the five Khandhas, as impermanent, liable to suffering and not-self. A man with keen eye sight will excel in observation. Similarly, greater tranquillity (samatha) means deeper insight (vipassana); and, again, strengthened insight into suffering will be an incentive to achieve a greater power of concentration as a means to the end (insight). It is a reciprocal process "No meditative absorption without wisdom: and no wisdom without absorption."

Therefore, after having practiced for some time the exercises No. 1 and 2,[9] one may go over to No. 13: "contemplating impermanence, I shall breathe in and out" (Discourse 118 or 62). In doing so, one should keep in mind that what is spoken of here (in the 13th exercise) are phenomena (dhamma), objects of thought (i.e., what appears in the mind), pertaining to the fourth Foundation of Mindfulness. The four Satipatthanas may be regarded as stages: 1. at the first stage, one learns to contemplate on the gross material body, as it appears to simple observation (Majjh. 10); 2. in the second Satipatthana, the feelings, likewise in their simple presentation (as pleasant, unpleasant, etc.); 3. in the third an essential change should follow; the knowledge, gradually prepared and matured by the first three Satipatthanas, that the entire world of plurality is only an object for each subject, a manifestation of thought, hanging only on a single thread: consciousness.

Then the passage in Majjh. 10 — "Thus is corporeality, thus its end," etc. — will appear

in a different light, because the proper light has dawned upon the meditator. "Thus is corporeality"; appearances, phenomena, arising in consciousness with help of the likewise conditioned visual organ (colors) the auditory disappears again, as a subjective process: appearance, anicca, anatta. It is similar with the other Khandhas: "Thus is feeling, thus is its origin, thus its end." Here one can learn to understand the whole of existence as an illusion, as not-self (anatta); and the Ego-delusion will dissolve quickly. This is so, because all wishing, longing, hating, disliking, fearing, grieving or being excited, in brief all mental afflictions stem from the Atta-idea ("I," "Mine," "my own," self) If that delusion loses its hold, a decisive change takes place, a detachment, a feeling of liberation as never experienced before. The person is now seen as a temporary combination of ever changing Khandhas (processes of existence); and after sometime this person will disappear from the scene; it has never harbored an eternal self (also Karma can become exhausted).

The idea of Anatta may get strengthened in us in a way somewhat like that:

Not I (an abiding individuality) breathe, but breathing occurs;
not I go, but going occurs;
not I stand, but standing occurs;
not I sit, but sitting occurs;
not I lie down, but lying down occurs;
not I look, but looking occurs;
not I bend, but bending occurs;
not I eat, but eating occurs;
not I talk, but talking occurs;
not I feel joy or grief, but a pleasant or unpleasant feeling occurs;
not I think, but thinking occurs.

By such a contemplation, one will become selfless, all-loving, truly detached. and the word in Majjh. 10 will become clear: "He lives independent, and does not cling to anything in the world."

By the power of thinking sharpened and made lucid by the exercises 1 and 2 of (Anapanasati), the facts of impermanence and not-self (impersonality) will be visualized more strongly (exercise 13). Therefore I have given here that indication, because it is insight that lastly leads to deliverance. Concentration (samadhi, samatha) is only the clarification of mind, which, however, is indispensable; just as in spectacles the glasses are the essential thing, but one can look through them only after removing from them the dirt or moisture.

I have mentioned to-day only the exercises No. 1, 2 and 13. As you know, talking is here of little avail; doing, practicing, is all that matters. After some time you may communicate your experiences, and, if required, ask for further information. You are quite right in saying that, without explanation, one cannot do much with the 16 brief instructions (Discourse 62 or 118), particularly if the translation is unsatisfactory. But in the Canon you will find further elucidations about the single points.

— Sumano

V

Naples, 17th October 1906

Dear Friend,

A few words about giving-up. It is better not to have cigars about oneself, on principle. Similarly, he who wishes to wean himself from alcohol, will not carry a bottle with him. He who wants to give up desire for women, will better not go to places where he will have to face temptation. To be sure of one's steps is important particularly at a stage of transition. Mara is on the look-out for any possible opening, therefore he must not be given any chance. "Once" is not "never." He who has no cigars about himself, cannot smoke (and so it is with drinking). No fire can flare up without fuel; for the present, at least, indulgence has been made impossible. Gradually the law of "elimination by disuse" will come into effect. The need and desire for the former enjoyment will weaken and finally cease. If someone says that he has got over smoking, etc., but he carries cigars about him for the sake of a test, then he has not yet fully abandoned, *tanha* (craving). He who has entirely abolished that craving, will no longer cherish such thoughts; in that respect he is fully at peace, and already thinks further ahead. Thus a disciple who has freed himself from sexual urge, will, though immune not seek temptations. More important things have to be done. No rest before Nibbana! Besides, if he refrains from testing his power of resistance, this will be more profitable to others in his environment who cannot see into his heart, but observe only his external behavior; and quite reasonably, their confidence might be shaken by their observations, though they may not talk about it.

Doubtlessly, the struggle against Mara (*tanha*, craving) is hard, because for Mara it is actually a question of "to be or not to be," a fight of life or death for his "kingdom of nature." For long, long times we have been his serfs. Now this serfdom is over for us. Nevermore shall we find lasting satisfaction anywhere in this Samsara. One who has taken the Buddha as his guide and master, will understand the nature of "Mara's Realm" so poignantly that he can no longer find full satisfaction in the "Realm of Nature" where everything is impermanent. By seeing the misery of it, we are on the road of escape from it.

What, now, is the principal task for us who already possess a good deal of right understanding who at least have a knowledge of the doctrine, and observe virtue (*sila*)? To watch, watch, watch. To be constantly on guard. In particular: to try to remain mindful. Samadhi (concentration, meditation) is the Buddhist practice proper. At the start of the practice the mind is not collected at all, the capacity of concentration is weak. But, as the Master explained, by training, by unceasing training, the little child, first constantly falling, learns to toddle about, till finally as a grown-up man he can walk steadily and continuously for long stretches. If a man possessed of intelligence falls, he has not been watchful, was absent-minded. "Lax mindfulness, produces new taints (*asava*) and

strengthens the old ones; unflinching mindfulness gives no room for new taints and destroys the old ones." For instance, one has seen innumerable times that "all formations are impermanent"; one has also agreed with the Buddha's words: "Whatever corporeality exists, one's own or of others, beautiful or ugly, all corporeality should, with proper understanding, be regarded as it truly is: 'It is not mine...'; thus it will be abandoned, will be rejected." Very often the misery of corporeality has been felt most pungently, and the misery of craving has been understood, yet this or that object will still titillate our senses whenever watchfulness is lacking. But if one remains mindful, and turns at once to an analysis of the perception, one will not be enticed by any material form. One will see that the material form has been made up into an evanescent structure of this or another kind (young, or old, beautiful or ugly), by the karmic formations (sankhara) which are impermanent in themselves, one will see that material form is put together in a similar way as a potter (himself impermanent) shapes (fragile) pots. Then "his mind, dissecting thus the elements, will become joyful, gladdened, strong and steady."

It is doubtlessly a hard way, but gloriously safe. Truly, in that manner, one can perceptibly detach oneself from the world.

Namo tassa,
Stg.

Appendix I

Reminiscences of Sumano, by Dr. Ph. Derval

"Fritz Stange, student of natural sciences" — thus my late friend, then a newly registered freshman, was introduced to the academical association to which I belonged. A handsome young man, with smooth, blond hair, and an elegant mustache, with deeply blue and strikingly large eyes, a gentle voice and a mild glance, thus he stood before us. He was a gentle person and a keen student, who, in lonely hours, used to comfort his soul by playing the violin; he was an ardent admirer of Richard Wagner, and, if possible, he did not miss a single performance of Wagner's operas. If anyone had said that a person like he would ever become a Buddhist ascetic, he would have provoked general laughter.

We liked each other from the beginning. Strange became my personal freshman. My other freshman was a great artist in the field of music, and has now become an excellent, though little known, Sanskritist and Vedantist. The three of us, united by bonds of closest friendship, soon met regularly at the sessions of the Theosophical Society which everywhere has prepared the way for the Buddhist movement. Following the wish of his father, Stange had to give up his studies so dear to him and donned the uniform of an official of the Postal Department. For none of us had the student life any special attraction, and Stange himself saw in it only the karmic way by which we came together. As an official, Stange remained a keen Theosophist, lived as a vegetarian, and plunged deeply into the study of those teachings which then we called Buddhism.

Besides he was unusually capable in his profession, and, personally, he was the favorite of all who knew him. When he was a probationer for the higher postal career ("Oberpostpraktikant") at Kassel, he began to study the Discourses of the Buddha in Neumann's translation, under the guidance of a friend who was an ardent Buddhist, and soon the resolution matured in him to seek deliverance from the grievous suffering that pervades the life of all beings. He had fully grasped the Truth of Suffering. But knowledge alone was not sufficient for his fervent, pure, and profound heart. Thus he left, as a true follower of the Blessed One, his home, his property and his relations, in order to enter the Sangha (Buddhist Monkhood) in distant Asia.

"Why does one go to the countries of Buddhism?" he wrote to me once. "Briefly spoken, because there, and particularly in Burma, all conditions are cut out for a life in the Sangha. One is relieved of all worldly cares, for eating, drinking, clothing, lodging, etc.; in contrast to Europe, one can live there the holy life, first externally. How one detaches oneself inwardly is everyone's most personal affair." Thus he came to Ceylon. "The reception," he wrote, "was so friendly, the helpful response so strikingly unexpected, that already a fortnight after my arrival in Ceylon, I followed an invitation of the Bhikkhu Jinavaravamsa to stay at Chulla Lanka.[10] There I have spent the holiest time of my life, in meditation, study of Pali, and conversation about the teaching... But this body 'that sickly thing,' did not stand it." On medical advice, Stange decided to return to Europe to cure his lung disease. In summer 1906, he lived first at Wingendorf near Lauban; afterwards, following the invitation of a friendly physician with Buddhist leanings, at Birkfield in Syria (Austria).

On the 11th of October 1906, the ship took him out again, hardly recovered. This time he went soon to the healthy up- country of Ceylon, to Bandarawela. Until his complete recuperation, he took, as preliminary step towards the Sangha, the white dress of an Upasaka, but soon he donned again the yellow robe of a Samanera (novice). His intention was to return later to Europe, together with Nyanatiloka, for establishing the Sangha there. "The time will come," he wrote in his letter of 7- 7-1906, "when a Sangha will be established in Germany by thoroughly trained Bhikkhus, and thereby a firm basis will be formed for the dissemination of the Teaching that brings such unspeakable bliss."

"When illness visits thee, make mindfulness arise.
Illness has come. No time is now for negligence."
— Theragatha

How earnest he was in his determination, is confirmed by the following words of his:

"And even if I had not met a single good Bhikkhu, this would not have disconcerted me
"Rare are Enlightened Ones." "Small is the number of those who are not gripped by
them." These words of the Enlightened One are of general validity. A perceptive disciple
will see in that fact an admonition to make all the quicker an end of suffering. So

strongly have I become aware of the truth of this. Teaching and of its profundity, that, on the one hand to swerve from that path to another one has become an impossibility; and, on the other hand, even my walking alone on that path would be done without hesitation or surprise."

Now his striving within this present impermanent existence has come to an end. Just as his going forth from home was similar to that of his Lord and Master Gotama, so it was the same illness, dysentery, which had dissolved the body of the Perfect one, that also took away the dear heroic Samanera Sumano. Death is indeed the lot of everything born and originated.

When Sumano started on his way to Homelessness, he pointed out to his relatives the justification of that step in a beautifully lucid tract, quoting in it, especially, sayings of Jesus of Nazareth. To the public he gave the work published a few weeks ago, "Pabbajja, Going Forth into Homelessness." Only by absorbing its contents fully, we shall be able to measure the single-minded, pure, noble, and yet firmly rooted work for deliverance done by our friend who is now free from the world of appearance.

Appendix II

From a Letter by the German Bhikkhu Kondañño

"What I have to say about Sumano's death is the following: In autumn last year, Bhikkhu Nyanatiloka, the Burmese monk Silavamsa and myself made a walking tour for a week through the South West of Ceylon, via Adam's Peak, and came also to Bandarawela. First the three of us went to the small mud-hut, hardly 3X4 meters in size, where Sumano had lived and died. The hut is situated in a very lonely place, outside of the village, in the midst of bare grassy hillocks, so that no sound can be heard from the village, and no human habitation can be seen right around. It is desolate and lonely there, as rarely anywhere else. The second hut which, when Sumano died, was inhabited by Suñño, had already fallen into decay, and the rain had washed away nearly every vestige of it. Afterwards we wanted also to go to the site of the cremation, but we missed the place. Hence I went, without Nyanatiloka, once more there, together with the Thera of the Bandarawela Monastery, and I found there, besides some pieces of molten glass, a few small unburned splinters of bone. I picked them up and handed them over to Nyanatiloka who still keeps them at Dodanduwa as a token.

The site of the cremation is on the top of one of those grassy hillocks, about 10 minutes distance from the hut. Boys planted a Bodhi tree at that spot. A great gathering is said to have been present at the cremation, amongst them hundreds of Christians and Mohammedans who secretly respected the ascetic way of life led by Sumano... After the cremation, the ashes were distributed among the lay people, and many a Christian, Mohammedan, and Hindu took them as gladly as a Buddhist..."

Notes

1.

To those who have the opportunity of visiting Bandarawela some road directions may be

welcome. The place where Sumano lived and died, is reached by going up the Grand Road to Uturu Kabillawela, a distance of about one and one-half miles from the Bandarawela Town Hall, and then walking down a little over one quarter mile on the foot path leading to Gedyarde village.

2.

Nekkhamma-sankappa, "the thought of renunciation," is one of the three kinds of Right Thought or Right Aspiration (samma-sankappa), the second factor of the Noble Eightfold Path.

3.

See "The Wheel" No. 15a/b: Dependent Origination, by Piyadassi Thera.

4.

See "The Wheel" No. 20: Three Signata, by Prof. O.H. de A. Wijasekara.

5.

The author's use of the Buddhist technical term akusala, i.e., "karmically unwholesome," is here somewhat misleading; but the meaning intended by him is clear: For a layman, sexual intercourse in marriage is not immoral, being not a violation of the Five Precepts binding on him. Any form of lust (lobha), however, is karmically unwholesome, in the strict sense of the term akusala, though "unlawful lust" (visama-lobha; e.g., adultery) is so in a higher degree. — The Translator.

6.

This question was, probably, about the Rev Sumano's reasons for entering the monkhood.

7.

See "The Wheel" No. 15a/b.

8.

See "The Wheel" No. 19: The Four Foundations of Mindfulness.

9.

This refers to the 16 exercises given in Majjh. 118.

10.

An island in the sea near the coast of Matara, a town in South Ceylon. The Sinhalese name of the island is Galgodiya.

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[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library Authors Khantipalo](#)

[With Robes and Bowl](#)

[Glimpses of the Thudong Bhikkhu Life](#)

[by](#)

[Bhikkhu Khantipalo](#)

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["As the bird takes his wings](#)

[whithersoever it flies, so the bhikkhu goes](#)

[with robes and bowl."](#)

[Contents](#)

[Glossary](#)

[Verses for Thudong-faring \(from the Sutta Nipata\)](#)

[With Robes and Bowl:](#)

[Preamble \(The Bhikkhu Life — The Thirteen Austere Practices\)](#)

[Daily Life](#)

[The Hand of Death](#)

[Thudong Abodes](#)

[Wandering](#)

Companionship and the Solitary Life

Postscript

Appendix: The Ariyavamsa Sutta

Notes

The Dhammapada verses included in this book have been translated by Bhadanta Buddharakkhita Thera of Bangalore, India.

Glossary

The following Thai words are used in this booklet:

Thudong, (pronounce 'toodong,' from the Pali, dhutanga, — Austere Practices) — the wandering, ascetical, solitary and meditative life of some bhikkhus.

Crot, an umbrella with an attachable mosquito net.

Nain, (from Pali, samanera), a novice of under 20 years old undertaking to observe 10 Precepts.

A few Pali words are used occasionally:

Bhikkhu, a fully ordained member of the Sangha over the age of 20, training himself in the observance of the Patimokkha, that is, the monastic Code of Discipline. Nearest English translation of 'bhikkhu' is 'monk' — never 'priest'!

Sangha, the community or order of bhikkhus open to people of all races who desire to lead the holy life in the Dispensation of the Buddha.

Vihara, The Buddhist equivalent of a 'monastery' (i.e., where bhikkhus live), but this English word conjures up so many misleading ideas that the Buddhist term 'vihara' has been preferred throughout.

Puja, veneration, worship. In Buddhist practice this is done with the idea of increasing the skillful qualities (such as wisdom and devotion) in one's own mind. Propitiation of forces outside oneself (Gods, etc.), is quite foreign to Buddhadhamma.

Kamma, intentional action, or willed, volitional action. (In Buddhism, never the result of action.)

Verses for Thudong-faring

From the Sutta-Nipata

Put by the rod for all that lives,

Nor harm thou anyone thereof;

Long not for son — how then for friend?

Fare lonely as rhinoceros.

Love cometh from companionship;

In wake of love upsurges ill;

Seeing the bane that comes of love,

Fare lonely as rhinoceros.

In ruth for all his bosom friends,

A man, heart-chained, neglects the goal;
Seeing this fear in fellowship,
Fare lonely as rhinoceros.
Tangled as crowding bamboo boughs
Is fond regard for sons and wife:
As the tall tops are tangle-free,
Fare lonely as rhinoceros.
The deer untethered roams the wild
Whitherso'er it lists for food:
Seeing the liberty, wise man,
Fare lonely as rhinoceros.

Casting aside the household gear,
As sheds the coral-tree its leaves,
With home-ties cut, and vigorous,
Fare lonely as rhinoceros.
Seek for thy friend[1] the deeply learned,
Dhamma-endued, lucid and great;
Knowing the needs, expelling doubt,
Fare lonely as rhinoceros.

The heat and cold, and hunger, thirst,
Wind, sun-beat, sting of gadfly, snake:
Surmounting one and all of these,
Fare lonely as rhinoceros.
Crave not for tastes, but free of greed,
Moving with measured step from house
To house, support of none, none's thrall,
Fare lonely as rhinoceros.

Free everywhere, at odds with none,
And well content with this and that:
Enduring dangers undismayed,
Fare lonely as rhinoceros.
Snap thou the fetters as the snare
By river denizen is broke:
As fire to waste comes back no more,
Fare lonely as rhinoceros.

And turn thy back on joys and pains,
Delights and sorrows known of old;
And gaining poise and calm, and cleansed,
Fare lonely as rhinoceros.

Neglect thou not to muse apart,
'Mid things by Dhamma-faring aye;
Alive to all becomings' bane,
Fare lonely as rhinoceros.

As lion, mighty-jawed and king
Of beasts, fares conquering, so thou,
Taking thy bed and seat remote,
Fare lonely as rhinoceros.
Poise, amity, ruth and release

Pursue, and timely sympathy;
At odds with none in all the world,
Fare lonely as rhinoceros.
Leaving the vanities of view,
Right method won, the Way obtained:
"I know! No other is my guide!"
Fare lonely as rhinoceros.

— Selected verses of the Rhinoceros Sutta from "Woven Cadences" (Sutta Nipata), translated by E. M. Hare, and published in Sacred Books of the Buddhists Series by the Pali Text Society. Other verses are used in this booklet.

With Robes and Bowl

Preamble: The Bhikkhu Life — The Thirteen Austere Practices

The Triple Gem or the Three Precious Ones are the highest ideals of the Buddhadhamma. To the Lord Buddha, to the Holy Dhamma (Teaching) and to the Noble Sangha (Order of Monks) are given veneration by all Buddhists since they aspire to mould their lives according to the qualities represented by these three ideals.[2]

In the English language, there are now a number of books describing the life of the last Buddha, Gotama, also many explaining what is meant by the ideal of Buddhahood. Likewise, we have an ever-growing flood of literature, translations, commentaries and so forth, to help us understand what is Dhamma. Much less information, however is to be found on the Sangha, especially upon the bhikkhu-life of the present day. Of course those living in the Buddhist countries where the Sangha is established, will know more about it than will those who follow the Buddha's Path in other lands. It is to give the latter a picture of bhikkhu-life that this book is written, besides keeping before the eyes of those living in Buddhist lands, the best traditions of the Sangha.

While Buddhadhamma is a way for everyone, bhikkhu or lay-follower, naturally the bhikkhus, since they have fully devoted themselves to its practice, have more opportunity to penetrate to the heart of the Teaching. To do this, they must, as indeed anyone who wishes to do so, obtain experience in its three trainings (ti-sikkha): Learning (pariyatti), Practice (patipatti) and Penetration (pativedha). These lead on one from the other, thus making both of the first two necessary. Without Learning, one's Practice (of

keeping the Precepts, Meditation) is liable to stray away from Correct Understanding (samma-ditthi). Without Practice, learning is just barren as far as the fruits of Penetration are concerned.

Commentaries written later upon the ancient Buddha-word give new names to Learning and Practice, calling the former Book-work (gantha-dhura) and the latter Insight-work (vipassana-dhura). It may have been already in early times that a tendency appeared to concentrate upon either one or the other as though they were alternative ways rather than complementary steps. This tendency, which has persisted into the present, seems to be an expression of human frailty, for it is much easier to study the scriptures and become learned,[3] while largely setting aside the practice, especially meditation, than it is to get down and practice all that has been learned.

This separation is however, far from absolute since many bhikkhus gain a groundwork of Learning and then leave the city temples where they have studied for a Meditation Teacher's forest dwelling, there to take up the Practice which will lead, in due course, to Penetration of the Dhamma.

Although one may gather something of the life of the Insight-work bhikkhus from ancient sources, nothing seems to have been written regarding them in the present day. Hence this short account which attempts to outline their life as found in Thailand (the position in other Buddhist countries is unknown to the writer).

A bhikkhu undertaking Insight-work bases his life upon the three great foundations. These are: strict observance of the Rules of Training (as contained in the Vinaya-Discipline) which he has undertaken to keep at the time of his Acceptance (the higher ordination — Upasampada). He is one who takes the earnest exhortation of Lord Buddha to heart:

"Devoted to virtue should you dwell, O Bhikkhu, devoted to the discipline of the Sangha and restrained by that discipline! Perfect should be your conduct and behavior! Seeing danger in even the slightest fault, you should train yourself in the rules which you have accepted."

Secondly, he follows his Meditation Teacher in the application of the Austere Practices (dhutanga), being guided by him as to how and to what extent he should practice them. The first foundation above ensures purification and the removal of obstacles while the second gives rise to strong renunciation and to contentment with little. Thus both become good, indeed necessary, bases for the third foundation of his life, the actual Meditation Practice (bhavana).

Something should now be said about these Austere Practices.[4] Lord Buddha refused to allow extreme asceticism, with which he had experimented before his Enlightenment. However, he did recognize that a certain degree of austerity would be useful in the training of bhikkhus. For instance, we find that in the Four Nissaya (supports) recited to a bhikkhu upon the occasion of his ordination, he is to: (1) wear rag robes, (2) eat

almsfood, (3) dwell at the foot of a tree, (4) have fermented cow's urine for medicine.

Further, we see from the lives of many bhikkhus in the time of Lord Buddha that the Dhutangas were widely practiced, for the early Sangha was a community in which the wandering, meditative life was the normal one. As examples we have the greatly venerated Maha-Kassapa who was acclaimed by Lord Buddha as the foremost among those who lead austere lives; while the first of his disciples to gain insight into the Dhamma, Añña Kondañña, dwelt secluded throughout his life in the depths of the forest.

With the establishment of permanent viharas, which began even in the Lord Buddha's days, together with the necessity of preserving the Buddha-word, memorizing and learning came to have increased importance. Not all learned bhikkhus practiced and thus Dhutangas were left for those who wished to practice meditation.

It was also stressed that for a person whose character was strongly rooted in hatred (dosa), these Austere Practices would not be appropriate, being liable to increase self-hatred. On the other hand, with characters rooted in greed (lobha), faith (saddha) and mixed-rooted (so-called 'balanced') characters, the dhutangas could help greatly in the cultivation of renunciation and contentment.

The differences between a thudong bhikkhu and one who practices severe asceticism (some yogis in Hinduism, some Christian monks, etc.) are worth noting. The latter start with some species of view that there is a permanent spiritual entity (atman, soul) enclosed in, or even imprisoned by, the fleshly body begotten of and begetting further the so-called 'lusts of the flesh.' Holding to such a view, the body becomes something despicable and then hateful as it seems to thwart one's search for the spiritual. Then follows 'mortification of the flesh' to quell the evil arising from the possession of such a body (see for instance, the case of Henry de Suso (Heinrich Seuse) related in William James' *Varieties of Religious Experience*). Such attempts to 'control' desires are really only extreme examples of repression effected by means of self-inflicted torture. To begin to do this, one must hold a view which hates the body and the outcome of such asceticism will be greatly increased body-hatred. Masochistic tendencies, where present, will also be gratified. All this can hardly be said to indicate a healthy psychological state and Lord Buddha has many times criticized these ways as unskillful (akusala). His words found in the Dhammapada (verse 304) show the insufficiency of 'exterior' asceticism, which must fail to accomplish salvation.

"What is the use of your matted hair, O witless man! What use your garment of antelope's hide? Within you is a tangle (of passions); outwardly you clean yourself." In Buddhist Teaching, the inter-dependence of mind-body (nama-rupa) is emphasized. Moreover, it is the mind which has charge at the helm, while materiality (rupa) is a passenger. As the Dhammapada stresses in its first and second verses: "Mind precedes all states and is their chief, they are all mind-wrought..."

A Buddhist knows that he has acquired his present body through his own craving

(tanha) and that it is in the mind that one must look to find the source of all unskill including all types of greed and all hatred whether for self or other. The Dhutangas are therefore a mainly physical discipline with a psychological basis and are invaluable as a complement to the greater part of the Dhamma which is a psychological discipline based on materiality (i.e., the 'possession' of a human body). The thudong bhikkhu thus makes use of these practices in so far as they help him to discipline himself in the promotion of skillful mental states like renunciation and contentment.

These thirteen Austere Practices allowed by Lord Buddha[5] have been characterized as a moderate and sane asceticism; they are as follows:

I. Refuse-rag-wearer's Practice (pamsukulik'anga) — wearing robes made up from discarded or soiled cloth and not accepting and wearing ready-made robes offered by householders.

II. Triple-robe-wearer's Practice (tecivarik'anga) — Having and wearing only three robes and not having additional allowable robes.

III. Alms-food-eater's Practice (pindapatik'anga) — eating only food collected on pindapata or the almsround while not accepting food in the vihara or offered by invitation in a layman's house.

IV. House-to-house-seeker's Practice (sapadanik'anga) — not omitting any house while going for alms; not choosing only to go to rich households or those selected for some other reason as relations, etc.

V. One-sessioner's practice (ekasanik'anga) — eating one meal a day and refusing other food offered before midday. (Those Gone Forth may not, unless ill, partake of food from midday until dawn the next day.)

VI. Bowl-food-eater's Practice (pattapindik'anga) — eating food from his bowl in which it is mixed together rather than from plates and dishes.

VII. Later-food-refuser's Practice (khalu-paccha-bhattik'anga) — not taking any more food after one has shown that one is satisfied, even though lay-people wish to offer more.

VIII. Forest-dweller's Practice (Araññik'anga) — not dwelling in a town or village but living secluded, away from all kinds of distractions.

IX. Tree-root-dweller's Practice (rukkhamulik'anga) — living under a tree without the shelter of a roof.

X. Open-air-dweller's Practice (abbhokasik'anga) — refusing a roof and a tree-root, the practice may be undertaken sheltered by a tent of robes.

XI. Charnel-ground-dweller's Practice (*susanik'anga*) — living in or nearby a charnel-field, graveyard or cremation ground.

XII. Any-bed-user's Practice (*yatha-santhatik'anga*) — being satisfied with any dwelling allotted as a sleeping place.

XIII. Sitter's Practice (*nesajjik'anga*) — living in the three postures of walking, standing and sitting and never lying down.

It will be noticed that the *dhutangas* help a *bhikkhu* to find contentment with the first three of his Four Requisites (*paccaya*): Robes (No's I, II), Almsfood (III-VII) and Shelter (VIII-XIII); the fourth of his Requisites, not covered here, is Medicine.

As regards their present practice in Thailand, III, V, VI, and VII are most commonly found amongst *thudong bhikkhus*. Having and wearing only three robes is also widely practiced (II). Individual *thudong bhikkhus* may gather rags, stitch them together, dye and then wear them although made-up robes are so plentiful that this not so common (I). The fourth practice is the normal kind of almsround in many Thai villages where every house gives a spoonful or so of rice to every *bhikkhu*. In the towns, IV is not practiced, it being more usual for *bhikkhus* to have a few houses where he is invited to call each day. All *thudong viharas* comply with VII. The next two are practiced subject to the conditions of the weather for fierce sun or torrential rain make them both impossible. The eleventh may be recommended by a teacher for the practice of some of his disciples according to character while XII is a special aspect of that contentment which all *bhikkhus* must cultivate. The last *Dhutanga* has been mentioned below as a communal practice in some *viharas* upon *Uposatha-day*. When a *bhikkhu* practices this individually, he will usually only do so after consulting his teacher and, lest conceit arise, he will take care that others do not know that he practices in this way. It is likewise true of all these practices that they are to be undertaken in seclusion and a real *thudong bhikkhu* always shuns the public gaze. The Buddhist Dictionary says, quoting the *Puggala-paññatti*: "These exercises are however properly observed if they are taken up only for the sake of frugality, of contentment, of purity, etc."

The Thai word '*thudong*,' however, has a rather wider connotation than that of these practices themselves. It is applied to anything connected with them and thus we have: *thudong-vihara*, *thudong-bowl*, *thudong-life* and so on. As the *Dhutangas* may be practiced either strictly, middlingly, or mildly according to the standards laid down in the *Visuddhimagga*, so there are many variations in *thudong* practice and different teachers place different emphases and therefore different *viharas* have different conditions.

For 2500 years and more, this *thudong* life has been lived by *bhikkhus* in many different lands. Not much can be found to record their life since those who take the *thudong* way are not usually writers and carry out their practice in seclusion. In Thailand, many of the ancient records, religious and secular, were destroyed in the conflagration of the capital *Ayuthaya* in 1767 CE. Still, we know that there were before that time, many *Araññika*

(forest-dwelling) bhikkhus. Probably our oldest records now are the temple wall paintings from the early reigns of the present dynasty. They illustrate thudong bhikkhus undertaking the thirteen practices according to the three grades of strictness.

At the present time there are a good number of viharas where this way of life with its three foundations is taught by experienced teachers. Most of them prefer to be well away from the commotion of city life, the distractions and luxuries of which are far removed from the thudong ideal.

Finally, it is interesting to record that a large stupa (or cetiya — 'relic-monument') with thirteen white pinnacles piercing the blue sky, is now being completed in a large thudong vihara named after that great Indian monarch who helped in widely disseminating the Buddha's Teaching, the Emperor Asoka. In the topmost cetiya will be enshrined relics of Lord Buddha whose life was this very thudong way, while below will be placed the ashes of a famous meditation teacher who had followed his Great Master's way with devotion, until his recent death.

Daily Life

Control of the senses, contentment, restraint according to the Patimokkha and association with friends who are noble, energetic and pure in life, these are the very basis of the holy life for the wise bhikkhu.

The bhikkhu who abides in the Dhamma, who delights in the Dhamma, meditates on the Dhamma, and who bears the Dhamma well in mind, does not fall away from the sublime Dhamma.

— Dh.p. 375, 364

It is rather difficult to write about the thudong bhikkhu's daily life as the conditions in which they live are so different. However, there are certain features of this life which are general and these may be taken as a basis for this outline.

The material which is presented in this and succeeding sections is composite in origin, some of it being experience heard from others and more again being stories told of others. Therefore we shall speak of 'the bhikkhu' or 'our thudong bhikkhu' and present all these varied sources under this anonymous label. While doing this, it should be borne in mind that much of what will be said is quite common experience for those following the thudong life.

Wherever the thudong bhikkhu is, whether in a cave, in the forest, or in some other solitary place, his day begins early and with stirred-up vigour he rises. All is quiet except for the night-sounds of some insects and perhaps the swishings of bats — and at such a time, long before dawn, say two or three o'clock, conditions are excellent for the practice of meditation. Of course, our bhikkhu, unless he is very skilled, will have to shake off Mara, (the personification of evil) in the guise of sloth-and-torpor (thina-middha), for this aspect of the Evil One would urge him to loll abed until daybreak. Instead he rises and

after refreshing himself, fixes his mind upon his meditation- subject which he had put down the night before upon going to sleep. Making the triple prostration to the Three Jewels, quietly intoning, "Namo tassa..." and perhaps the Three Refuges, the bhikkhu, his mind rightly directed and guarded, settles into his meditation. The extent to which he is able to fix his mind upon his subject, to prevent the arising of the five hindrances[6] (pañca nivarana) and make it more and more one-pointed, will depend of course upon his own progress and ability. The two greatest obstacles which he will encounter will be the sloth-and-torpor already mentioned above, and distraction (uddhacca); and between these two his mind is liable to vacillate as Odysseus' boat dodging between Scylla and Charybdis. Being wrecked upon one or the other will be a common experience for him in the beginning. When he finds his mind to be like a fountain bubbling up ideas, phantasies, memories, anticipations and so forth, he sits firmly upon his seat unmoving employing mindfulness (satipatthana) until the mind becomes quiet. But when sleepiness creeps into his mind and interferes with his bodily posture, then he gets up and practices his meditation while walking up and down. If he is settled for some time in a cave or in the forest, he will have made his walking place (cankamana) even, and neither too long nor too short. Pacing steadily up and down, sleepiness leaves both the mind and body and after some time, with the mind made one-pointed, he may try standing practice. After bringing the mind to a fully quiet and one-pointed condition in this position, he may return to fruitful practice sitting-down.

His practice will be concluded when the cockerels, birds or alarm-clock inform him that daybreak is at hand. Then, if he has them, he will offer a candle and a few sticks of incense and, having reverently prostrated, our bhikkhu will intone his morning puja to the Buddha, Dhamma and Sangha. The standard formulas for this, found so many times in the Pali canon, gain deeper and deeper meanings which become clear to him as his devotion (saddha) deepens and as his practice makes progress. Indeed, when our bhikkhu's calm is well established, the slowly chanted phrases do not disturb at all and they may even be the basis for insight (vipassana). He may supplement these standard chants with others selected according to individual preference or tradition: among the latter will be the meditation chant upon the 32 Parts of the Body, the Pali of each repulsive part being followed by a translation into his own language, just to make their significance quite clear. This may well be balanced by the meditation chants of loving-kindness (metta), first filling himself with this spirit to get rid of inward conflict and then spreading out his loving kindness to other beings.[7] It is also usual to chant the Recollection-before-use of the Four Requisites of a bhikkhu (robes, almsfood, shelter and medicines.) The reason for doing this is that the true purposes of the Requisites then readily come to mind during the day when he is actually using them. Finally, our bhikkhu chants a sincere wish that the merits which have accrued through this chanting, be made over for the good of all beings. Perhaps, being in Thailand, he may use the beautiful, "Ya devata santi viharavasini...", even more excellent when intoned in the rising and falling 'sarabhañña' style of chanting. This chant is now beloved in Thailand since apart from the merit of its meaning and the euphony of style, it was composed by the greatly respected and deeply religious king, Phra Chom Klao, known to the West as King Mongkut (reigned C.E. 1851-1868).

Now is the time for our bhikkhu to prepare himself to obtain that medicine which will allay but not cure the greatest disease — hunger. He will see that his bowl is in order, clean and tightly bound in its sling. Then rolling his two upper robes together (uttarasanga and sanghati), he is ready to set out. A few remaining possessions may be secured by him in his bag and hung up in some safe place to await his return; however, his three robes should go with him since in ancient days cloth was not always easy to obtain and even now the double outer 'cloak' (sanghati) is expensive to make and must thus be guarded carefully.

Many things may happen on his almsround (pindapata), the subject of another booklet in this series.[8] His almsround is not only to collect food for himself since it serves two other important aspects in Buddhist life. On the one hand he gives lay-people a chance to make merit (puñña) by their acts of giving, while on the other he trains himself in many good qualities at this time, for as he goes his way collecting food, so he cultivates humility, loving-kindness and compassion, mindfulness and perhaps his meditation subject.

Having taken sufficient food to last the day and knowing at the same time moderation in quantity, the bowl has then to be washed and dried carefully so that it will not rust, returned to its sling and tied to its stand, being then ready to be taken anywhere.

If the bhikkhu is temporarily resident in one place, he will then engage in some walking up and down. This is in accordance with one of the discourses of Lord Buddha which recommends this form of meditation exercise to ward off sleepiness after having taken what is usually a substantial meal. Having thus established himself once again in mindfulness, he may take up any work which has to be done. It is difficult to list all the possible jobs that he may do at this time but readers should realize that he tries to be as self-sufficient as is practicable. Even though he has but few things (see section on "Wandering"), these have to be kept in good repair. For instance, it is important for him to keep his robes mended. Going through jungles, thorns catch and tear and there is always ordinary wear and tear; in fact, the thudong bhikkhu is well aware of the household truth — 'A stitch in time, saves nine.' A thudong bhikkhu's robes are usually well-patched and look as though they have seen long service. Or he may make certain things from bamboo or wood, and many a thudong bhikkhu is very skillful at such manufacture. A bowl-stand is needed or the bamboo shafts of his crot (umbrella-cum-mosquito-net) must be replaced, or he may make quantities of toothbrush-and-picks out of bitter wood to give to other bhikkhus. Our bhikkhu may be conversant with the medicinal properties of the herbs, trees and climbers which grow all about him, and compound from these, with honey, milk, red peppers and fruits, medicines for many diseases. Then again, he may manufacture out of tins, wire and fine white cloth, a collapsible candle-lamp which no wind can blow out; or perhaps he is gifted in the ability to carve and if so he may fashion small pieces of hardwood or ivory into images of Lord Buddha. He may, if he lives in a cave, like to adorn the mighty walls of his residence with drawings of the Buddha all executed in simple colors from the earth round about.

If there were many thudong bhikkhus in this world, they would truly be the bane of modern commerce which insists that man's happiness depends on having many things and that he buys them in particular and new brands, from others. Quite contrary to all this is the thudong bhikkhu, whose ways are directly set against the worldly stream where it is not a multitude of things impermanent which bring happiness — but contentment with little. Thus lightened of the clutter of things he goes more swiftly towards his goal of Enlightenment.

Or, if his pindapata has been long and his food got with difficulty, he may feel bodily tiredness and lie down mindfully. This is usually done by lying on the right side placing a supporting roll of robes (or pillow if he has one) under the upper half of the body, the head being supported in the palm of the right hand while the elbow of that arm rests on the ground. This was the lying posture recommended by Lord Buddha and balanced thus, it is not possible to go to sleep while mindfulness will be maintained.

Whenever he feels that his body is light, all tiredness gone, we should picture our bhikkhu sitting down cross-legged upon his sitting-cloth and arousing mindfulness and all the other salutary factors of meditation, and then striving to succeed, or perhaps succeeding in his subject of meditation. He may sit for many hours at a stretch especially if he is skilled, or he may vary his sitting with more walking and even, if his back becomes tired, with lying down. The latter posture can only be practiced during the day as sleep is liable to overcome him if he lies down during the hours of darkness. He may also find it helpful in moments of mental stress or when he is experiencing too much of the monkey-mind.

His meditation time will take him round to early evening when, the heat of the day over, it is the usual time to do the sweeping. If he lives in a meditation-vihara there may be large areas to sweep. If in a hut in the forest, then only his hut and its surroundings. But this work is quite unnecessary for one who is living under his crot wherever he has pitched it and he will probably not have a broom anyway. General mindfulness at this time is accompanied by the 'sweeping reflection': Just as this broom is sweeping away dust, so may this meditation practice sweep away the defilements (kilesa). There are some other excellencies to sweeping: for instance it is a chance to test the strength of the calm (samatha) which has been developed mostly in the sitting posture. Also it is good exercise for the body after sitting still most of the day. Our bhikkhu does his sweeping rhythmically and silently.

Next comes the time for bathing, perhaps in a forest pool or river. Taking his bathing-cloth our bhikkhu goes — not with the worldly idea of enjoying the water but bearing in mind an aspect of his body's repulsiveness which makes it necessary to bathe. He reflects: having got this body through craving (tanha), one has daily to wipe off the sweat which oozes out of it, and the dirt which sticks to it, otherwise it would quickly become evil-smelling and unbearable both to oneself and to others. This also applies to his robes which require washing frequently while at this time he may occasionally have to dye his

robes.

Returning, still bearing his meditation-subject in mind if he is able, there may be some allowable drink awaiting him at his abode to refresh him further. Nains (novices) are expert at preparing these from jungle fruits adding sugar or honey, while if hunger disturbs him much, one of the bitter fruits allowed in the Vinaya may be taken with salt, sugar and perhaps some chili. Before he takes these, he will reflect carefully upon the real reason for doing so, according to the passage repeated in his morning puja.

If we were watching him, we should soon notice the care that he takes so that no small creatures come to destruction. Before he pours out his drink, he inspects the glass to see whether ants or other insects are inside. If there are, he removes them very gently to a safe place. In lifting the glass and putting it down, he takes the same care and even when a mosquito alights on his body, it is not squashed but blown away for even the smallest creatures must not come to death either through his intention or through negligence. Harmlessness (ahimsa) has for him many practical applications.

The time has come now for his evening meditation and taking his seat refreshed in body, he makes further endeavors in governing the mind. Perhaps before he begins, Lord Buddha's oft-repeated exhortation comes to mind: "What a master can do for his disciples, wishing them well, out of compassion and sympathy, that I have done for you. Here, O bhikkhus, are the roots of trees and secluded places. Practice meditation, O bhikkhus! Be not negligent lest you regret it later! This is my exhortation to you." And so we may imagine him sitting long into the night, as long in fact, as he can keep off sleepiness. When this becomes too pressing, he lights a candle and some incense and begins his night chanting. If he knows much Pali, this may continue for a long while softly and steadily proceeding with that euphony peculiar to this ancient language. It is recorded in commentarial stories that the gods came to listen to the Pali chanting of those bhikkhus living in wild places, who had pure hearts.

At last finishing, after again making over all merits for beings' happiness (for one should not have greed even for merit), he lies down mindfully bearing in mind his meditation-subject and the necessity of arising early to proceed with his practice.

The Hand of Death

Ere long, alas, will this body lie upon the earth, unheeded and lifeless, even as a useless log.

— Dhp. 41

Living in sylvan solitudes is not always, alas, ideal, for dukkha must show its fangs from time to time to remind our bhikkhu, if indeed he needs reminding, that it is in a world subject to birth and death that he lives. Having got himself into the condition of being born, he and all other beings will surely die.

This lesson he learned from close acquaintance for he recently lost a good companion.

He was an intelligent young man recently ordained as a nain, one who would have been well capable of understanding the Dhamma. He was able to live the thudong life and to enjoy it to his profit — a not inconsiderable combination of factors.

His life ended suddenly when he was about twenty years old, for he fell over a forty-foot cliff and dashed his brains upon the rocks below. Our bhikkhu was the first person to reach the nain after having raced down a circuitous path. Little enough could he do. Telling another nain to run into the nearest village for a stretcher, he knelt beside his only other companion on the rocky hill where they lived. The nain's breathing still functioned but in great, irregular gasps. Blood, already clotted, oozed from the sundered skull and trickled from many other cuts and bruises upon the body, arms and legs. Death was near at hand.

Taking a rosary from his bag, the bhikkhu opened one of the nain's hands and placed it there. It would thus act as a skillful object of touch (phassarammana), if the nain's touch-consciousness still functioned. After sprinkling him with cooling water, he began to intone the suttas (discourses) for protection (paritta). This he did so that there would be a skillful sound-object (saddarammana) upon which the nain's death-consciousness (cutti-citta) could be concentrated. Though he tried to chant steadily and evenly, to give confidence to the dying nain — if indeed he heard him, his voice was not without trembling.

The minutes drew on and after the opening salutation of "Namo tassa...", the Karaniya Metta Sutta (on loving-kindness), the Maha-mangala Sutta (on the greatest blessings), and the Ratana Sutta followed each other.[9] As the closing words of the last sutta: "Sangham namassama, suvatti hotu (To the Sangha let us bow: May bliss abound!)" — as these words were softly chanted upon the shimmering air, a last breath arose and gaspingly fell — and the body was still. His good companion had passed on according to his kamma and as the bhikkhu earnestly vowed: May it truly be to a better state of affairs than this! After that, if only to relieve his own mind — and who knows, perhaps his erstwhile friend could still hear him in his new condition — he intoned further the Buddha Jayamangala stanzas with their refrain of: "By the power of this (truth) may you be endowed with victory and blessings."

It is widely believed in Buddhist lands that merits (puñña) are transferable providing that one has a compassion deep enough with others and a wisdom grown great. For the well-faring of the dead nain, his friend made over to him all and any merits which he might have accumulated, including those gathered by the recitation of these hallowed scriptures.

* * *

We take up the story again three days later when bhikkhus have gathered for reciting the traditional chants for the dead. The father of the dead nain has also arrived. The chanting is solemn indeed and rolls on sonorously through the tropic night, spreading its peaceful sound far beyond the range of the pressure lamps which light up but a small

circle in the bamboo forest. Seated upon mats covering the ground lay-people listen reverently with joined palms (anjali), while the chanting proceeds. Our bhikkhu, seated with others upon some more mats, concentrates all his attention upon the chanting, making it proceed not from the throat but deep down from the heart.

At its conclusion, there is some informal talk upon Dhamma especially regarding death and kamma and then more general conversation opens concerning what arrangements should be made. A westerner might notice, if one had been present, that although this ceremony roughly corresponded to a funeral service, no one was weeping, or even looking particularly sad — and certainly not the father of the late nain. Whatever tears there had been over his death, they were long since over and quickly stopped by such Buddhist recollections as the fact that rebirth takes place according to kamma and that nothing of this can be changed by weeping. And again, the injunction to live in the present without attachment to the past which is irreclaimably gone. And the reflection that rebirth may already be accomplished and (it is always sincerely hoped) be superior in happiness to this state; would it not be strange to be miserable because someone else was now more happy than he was in this life? Putting aside all self-pity which makes for most of the tears at death, a good Buddhist concentrates upon the situation now and sees what can best be accomplished in the present.

The conversation has turned to the customary presentation, in this case by the father, of robes (civara) upon the death of a relative. Sometimes ready-made robes are laid upon the coffin and received by bhikkhus as pamsukula (intentionally cast-off cloth); at other times, white cloth is similarly given to be made up into robes. The strictest practice and one which is followed by a few thudong bhikkhus is to take cloth which has been used as a corpse-wrapping and make this into robes — this is a practice from the time of the Lord Buddha and such robes may truly be called 'rag-robes'.^[10] Our bhikkhu wishes to benefit from the present circumstances so as to obtain such a robe. The father of the dead nain has already bought about twenty yards of white cloth for pamsukula robes. This has then to be inserted into the coffin and then to be extracted at the time of burning. Later, our bhikkhu will cut it up and sew it to make traditional patchwork pattern and the robes that he makes from this cloth will ever remind him of death, by stains and smell for some time and for longer by the memory of how they were obtained.

The next day, food being finished, our bhikkhu turns his attention to the large coffin which rests under some trees. Candles and incense, the Buddhist symbols respectively of Enlightenment and of the perfume of strict morality (sila), are burning round about. As he approaches the coffin, the smell grows stronger — the peculiarly repulsive smell of a human body's decay, which spreads its sweetly sickening odors for many yards about. It is not without some apprehension of what he will see upon raising the lid that he proceeds, for he has read the descriptions of bodily decay as used for meditation purposes but reading does not satisfy him, the bhikkhu wishes to see for himself.

Lifting the lid, he gazes within and is immediately and deeply impressed that these descriptions as found for instance in the Satipatthana Sutta,^[11] are but poor substitutes

for beholding the real thing. His companion in life was a handsome young man, even with his hair shaved off: this body which lay before him was quite as hideous as temple wall-paintings sometimes show and emphasized for him that words are quite inadequate for portraying such sights.

So, the young nain with unblemished body and pleasing face died but three days before and now what does our bhikkhu perceive? His companion is certainly not there! This puffed, distorted, oozing mass, blueish in color is not the man he knew! Nothing resembles him. Three days have sufficed to change everything. Gaining this insight and the perception of impurity in even living bodies — what to speak of dead ones — he continues with the work he has set out to do. The body is already covered by the stained robes of the late nain and the white cloth is laid over this. Having completed his work, he reseals the coffin to await the time of cremation. As the lid is replaced so the stench grows less but the whole experience has burned itself deep into his mind and will not lessen. Indeed, he may develop it into a fruitful meditation when he sees with inward sight his own body not only as liable to such a condition but actually experiences the body (not then 'his' body) as being in such a state.

Climbing back to his dwelling high above the forest, he muses: Where such a terrible sight as this can be found so soon originating from apparently pleasing conditions — where such and worse can be found, what sort of world is this? Who will waste their lives after such a perception? Who will longer be deluded by the sugar-coating of the world's sense-attractions after seeing thus? Will they not rather sense the bitter pill beneath? Is this not the time to turn away from those conditions giving rise to the bitterness? Is it not the time to devote oneself to that Dhamma which is "lovely at its beginning, lovely in its middle course, and lovely at its ending"? Some such thoughts as these, our bhikkhu thinks.

For those who can do more, this is the time to join those millions who have gone forth like our bhikkhu with robes and bowl, rejecting all that the world values, and seeking to reject both ignorance and craving (avijja-tanha), those twin conditions for bitterness, to win in the Dispensation of the Conqueror, that Enlightenment which he also won.

So urges the Enlightened One:

"Shed thou householder's finery,
As coral tree its leaves in fall:
And going forth in yellow clad,
Fare lonely as rhinoceros.
And rid of passion, error, hate,
The fetters having snapped in twain
Fearless when as life ebbs away
Fare lonely as rhinoceros."

Thudong Abodes

The bhikkhu who has retired to a solitary abode and has calmed his mind and who comprehends the Dhamma with insight — in him there arises a delight that transcends all human delight.

— Dhp. 373

Our bhikkhu will live anywhere that is conducive to his practice of meditation and to winning insight but certain types of abode are generally more suitable for him than others.

From ancient times a favorite dwelling-place of the thudong bhikkhu has been a cave, indeed this is really the best environment providing that a suitable one can be found. Not all are good for meditation and our bhikkhu upon arriving at a cave new to him would inspect it with the following points in mind.

People are very fond of making caves into shrines — and some of these are very beautiful with hundreds or thousands of Buddha-figures of different sizes ranged about the cave, sitting on blocks of stone and stalagmite near to the floor and gazing down compassionately from apparently inaccessible niches near the lofty roof. Such caves and others more rustic acquire fame as places of pilgrimage in proportion to their beauty and ease of approach. Now, if our bhikkhu were to make his sitting place in some such cave, he would surely be disturbed by the people visiting the shrine. Apart from the noise that they make, some would certainly approach him, perhaps trying to engage him in ordinary conversation, or coming to ask for charms or blessings, since popular ideas of 'holiness' are rather less exacting or more vague than the freedom from the fetters (samyojana) which mark a Noble One (ariya) according to the Pali canon. Therefore, if he does not wish to instruct in Dhamma, much less to engage in worldly matters, he will avoid all such caves.

Apart from people, bats are also fond of caves in the dark depths of which they live in their thousands. They also make their noises, cheeping and swishing about, but their noises are much less objectionable than is the smell of their dung. This is very good for growing plants but less agreeable to a meditator's nose. Usually, they will not live near to the cave entrance, especially if the sun comes in and so, other conditions being favorable, our bhikkhu may live there.

Other conditions include sound and heat. In this noisy age, rackety iron boxes of various shapes travel over land, water and through the air and their sound is surprisingly hard to escape from. It is understandable therefore that caves adjacent to airfields, motorways or railways, will also be avoided.

The great advantage of a cave in a tropical country is its equable temperature. Cool even on the hottest days of the hot season, and warm in the coldest nights of the cold weather, it is very favorable for a meditating bhikkhu. Caves which have wide openings to the south or west are therefore less suitable for the hot weather. Other inconveniences to consider are the danger of falling rocks and the presence of carbon

dioxide. Also, it sometimes happens that earth godlings (bhummadevata) take up their residence in caves and not all of them will welcome a bhikkhu staying there as this will interfere with their pleasures. Indeed, there are stories of bhikkhus being evicted by spirits but there is at least one instance of an experienced bhikkhu (lately a famous meditation teacher in this country) who sat night after night in a cave defeating all the efforts of godlings to oust him. Our bhikkhu, if he is wise, seeks for the protection of any gods there abiding, when he first arrives at a cave. With gods giving their blessing to his efforts, meditation certainly becomes easier; while, if the opposite should occur, it may be impossible.

Finally, a consideration of great importance: its distance from the nearest village. As most thudong bhikkhus go to collect alms every day and as bhikkhus are not allowed to store food, so a village must be within walking distance. How far this is depends upon the vigour and age of our bhikkhu. Half a mile or a mile's distance is desirable in any case being thus beyond village noises but it does happen that a cave otherwise ideal may be too far from the village for the bhikkhu to walk there and back. In this case the villagers will help the bhikkhu by taking their food out half-way.

He may find that living in a cave is a little eerie at first and should any "fear, trembling or hair-raising" take place, no doubt he will at least remember the Metta Sutta (Lord Buddha's discourse on loving-kindness). Also well-fitted for recitation at such a time is the Discourse on the Flags (Dhajagga Sutta) where the medicines recommended for fear are the Recollections of the Buddha, Dhamma and Sangha. If our bhikkhu is still better read in the Pali canon, he will remember the Discourse on Fear and Dread (Bhayabherava Sutta in Majjhima Nikaya) where Lord Buddha describes the way in which he trained himself to be mindful of fear while he was yet a Bodhisatta (Wisdom-being striving for Buddhahood).

What sort of picture do we get of our bhikkhu in his cave? If he is staying long he will probably have built himself a bamboo or wooden pallet above which will hang his crot. To one side somewhere, hang his bag and candle-lamp. Near to him will be a water-flask and, if it is dark, possibly a torch. His bowl is placed securely on a flat rock while any robes which he is not using are folded up neatly upon his pallet. He is sitting quietly facing the direction of his head when laying down.[12] If one were to watch intently, it would be difficult to detect even breath movements in his body, swathed as it is in rather shabby patched robes of folded ochre. Above him, the roof vaults in great arches and mysterious hollows half-lit by the dim light. Steady and distant is the dripping of water which makes through long ages great columns slowly joining roof and floor. Sunlight filters through a leafy screen for a few minutes and is gone and perhaps a bee drones in but finding little of interest soon finds its way out. All is very still, very silent.

* * *

He who sits alone, sleeps alone, walks alone,
who is strenuous and subdues himself alone,
will find delight in the solitude of the forest.[13]

Caves are by far the best abode but they, especially ideal ones, are rare so that we should go on to describe something of the more common 'home' of thudong bhikkhus — the forest.

The advantages of dwelling in the forest are several. First, there is much of it in many Buddhist countries. Then, as it is the sort of place where most men do not like to live (except they are secure and comfortable in a strong house), the thudong bhikkhu is not likely to be disturbed, not at any rate by his fellow-men. Like other thudong abodes, it conduces to contentment with little; also, it makes very necessary the development of metta or loving-kindness.[14]

Besides advantages, there are quite a number of possible hindrances to practice while forest-dwelling. For instance, metta is made rather essential by the presence of all sorts of potentially antipathetic creatures, the most dangerous of which are snakes. This is certainly emphasized in the Pali canon by the presence of a special chant, the Khanda Paritta, in which the person chanting stresses that he has metta towards and does no harm to all creatures including four species of snakes.

There is a little story to illustrate this. An old Buddhist nun was living in a small hut close to the jungle. Her hut had one doorway and she usually sat on the bamboo floor for meditation against the opposite wall. She was quite accustomed to see the tails of large lizards appear out of the thatch overhead where they lived. Occasionally they fell out but being quite harmless, they would scamper away quickly. One day, hearing such a bump on her floor, she opened her eyes but instead of seeing a lizard, there was an angry snake of the poisonous species coiling and uncoiling itself. Instantly recollecting the meditation on metta, she pervaded herself and the whole hut with this spirit. The snake which lay between her and the door and had been threatening to strike her now quietly coiled up and after a few minutes, slithered out of the doorway. This anecdote illustrates quite a common occurrence for one dwelling in the jungle: how a meditator can be brought into close proximity with the untamed animal world. Is it necessary to stress further the value of metta in such surroundings?

While the power of Lord Buddha's metta was so great that he could calm the rutting wild elephant Nalagiri, there have been many thudong bhikkhus up to modern times who have lived continuously in the forest developing the Brahma-viharas[15] (the Divine Abidings — in loving-kindness, compassion, sympathetic joy and equanimity), and with whom forest animals become friends. For the man who has love — and no fear because no hatred — of other creatures, those creatures will not fear him. In this connection there are a number of Jataka stories which tell of the Bodhisatta's life in the forest when, living in a hermitage, all manner of animals became his companions.

Still, there do seem to be some creatures which do not respond so well to metta and therefore, returning to the case of our thudong bhikkhu, he will be wise not to spread his

sitting cloth over the entrance to an ants' nest, nor to pitch his crot near places where stagnant water lies. Regarding the latter, he would be courting the attentions of vast numbers of hungry mosquitoes. The crot is an effective protection against but it can be hot inside while cooler air blows without. So if a place can be found fairly free of mosquitoes, at least during the day, our bhikkhu will abide more happily. As to ants, they come in all shapes and colors and a good range of sizes and mill about everywhere and our bhikkhu knows that it is safe to assume that all bite, so it is well to stay away from their roads, tunnels and doorways. A few drops of paraffin sprinkled round his sitting-cloth will ensure that he is fairly secure against invasion.

Unless the forest is really ancient with dense shade, our bhikkhu will experience extremes of heat and cold unknown to the cave-dweller. In the hot season the sun blazes down from out of the cloudless sky overhead and the small shade of his crot will be insufficient. Even under a tree, at least in open forest, hot winds are liable to blow and make life less pleasant.[16] The conditions in densely-shaded rain forest rather resemble cave-dwelling but there is an increase of biting life to reckon with as well as the rainfall.

Forest-dwelling is only possible for the thudong bhikkhu all the year round, if he has a small hut to supplement the protection of his crot.[17] During the three months of the Rains Retreat (Vassa — approximately July to September), he must in any case dwell with a roof over his head. It is quite common for thudong bhikkhus to have a small wood and bamboo hut built by a supporter in some favorable place in the forest and to dwell there either alone or with a nain or boy to assist him.

Forest life is very far from silent for, quite apart from the occasional noises of the larger animals, smaller ones, especially insects keep up an almost continuous racket. Cicadas and grasshoppery creatures although small, manage to produce incredible volumes of sound sometimes resembling that of railway trains! The only times when they are silent is when presumably they are sleeping. This is during the heat of midday and afternoon and during the middle watch of the night. Unfortunately this quietness coincides with the times when human beings also are most inclined to sleep.

However, forest conditions vary very much and our bhikkhu will not find all the unfavorable conditions together, but since this world is one level of samsara, there are bound to be one or more flies in the ointment.

We may think of him on a moonlit night in the hot weather. A cooling wind blows stirring the trees many of which are leafless, while filling the air with the fragrance of some tree's blossoms. A little bamboo hut stands raised upon wooden legs and upon its open platform a boy sleeps. The bhikkhu paces up and down his walk which is some thirty feet long and made under tall trees. The dark end of it is lit by his candle-lamp hanging from a tree while the moon lights up the rest. Light is necessary since thick, tubular millipedes have their homes on either side of his walk and also like to wander upon its smooth and freshly-swept surface.

Our bhikkhu finishes his walking and contemplatively returns to his hut. Mounting the bamboo ladder to the platform, he stops before the door to his tiny room. Over the door is fixed a polished wooden board upon which the following words are cut and colored:

Handa dani bhikkhave, amantayami vo:
Vayadhamma sankhara, appamadena sampadetha'ti.
"Pay attention, O bhikkhus, I exhort you:
Going to destruction are all compounded things,
With heedfulness make an effort!"

These are the last recorded words of Lord Buddha: his final exhortation to the thudong bhikkhus of those days.[18]

For our thudong bhikkhu now they not only have the significance of being the last instructions, since his own practice — and perhaps realization — accord well with them.

* * *

'Should one find a sagacious man who points out faults and reproves, as if indicating a hidden treasure, let one associate with such a wise person. It is always better and never worse for him who cultivates the acquaintance of such a one. Let him admonish, instruct and shield one from evil; a dear one is he to the good, detestable to the wicked.'

— Dhp. 76-7

The greatest teachers of the thudong tradition have very often wandered all their lives, never settling down long in any one place except for the annual Rains Retreat, or when extreme old age forced them to do so. Some have never founded viharas (monastic residences), leaving this to those of their disciples who had an aptitude for such work.

Our bhikkhu, however, especially if he still requires guidance, may live in a thudong vihara. This will be rather different from the ordinary run of viharas where bhikkhus usually live two or three together in large huts (kuti), or even if they live singly, their residences will be crowded closely together being built about an open hall (sala). A thudong vihara is distinguished by having the huts set so that from one, another cannot be seen. This is not difficult as wood, bamboo and thatch blend easily into the jungle. In each hut, one bhikkhu lives and orders his time according to his practice and ability.

Our bhikkhu will not often meet others resident there; once or twice a day at most. The first time is when all gather in the hall to prepare themselves for pindapata while the second may be in the evening when some fruit drink is served. At this time also, the venerable teacher of meditation may give some instruction, as he sees fit. General instructions, for instance on matters of Vinaya (monastic discipline), will be given to the community of resident bhikkhus every Holy Day (uposatha — the Full and Half Moon

Days) after the recitation of the Patimokkha (the bhikkhus' Fundamental Precepts).

If our bhikkhu wishes for individual instruction in some matter, he will approach his teacher after the evening instruction has been given and, after saluting him with the triple prostration, he will question him respectfully. If we were present in the hall, pillared with roughly shaped tree trunks and lit by candles burning before the gilded and painted shrine of Lord Buddha, we should notice the great respect which he pays to his teacher. He sits in a respectful position never pointing his feet towards the teacher and he always raises his joined palms (anjali) when speaking to the teacher while, when the latter speaks to him, he places them clasped together in his lap and listens attentively. Our bhikkhu's teacher is for him one who has experienced some degree of the Dhamma in his own heart and not merely read about it out of books. Such teachers are therefore accorded great veneration and anyone going to such a teacher, yet not making the usual salutations, would probably be regarded as being difficult to teach — because of the presence of strong conceit.[19]

In some thudong viharas, usually those inclined to less strict observance, there is communal meditation and puja in the morning before pindapata and again in the evening. Some teachers favor this while others prefer their disciples to lead a more solitary life. Both may be valuable to our bhikkhu according to his character and progress.

Upon uposatha-nights it is also a feature in some thudong viharas, to chant Lord Buddha's discourses all through the night, the bhikkhus not sleeping.[20] This may be interspersed with some instructions from the meditation master and perhaps by the individual practice of walking. Where practice already goes deep, this chanting, slow and rhythmic, may well be an aid to attainment in meditation.

Regarding this, there was once a twelve year old boy who sat down one evening with other pious lay-people who were practicing meditation while the bhikkhus chanted. He knew nothing about how to practice, nor had he ever sat in meditation posture before. But a very great meditation-master lived there at that time and was leading the bhikkhus in chanting. These factors all combining led that boy through successive stages of mental concentration until he reached complete meditation (appana samadhi). He was still sitting rapt in stillness when the bhikkhus prepared to go collecting pindapata. The meditation-master upon seeing him, decided not unnaturally, that the boy would make a good disciple. After rousing him, and giving him the precepts, the boy lived in that vihara learning the way from his master.

One bhikkhu, well-practiced in meditation, was famous for the easy control he had over his body. Sitting down in the temple at eight o'clock upon uposatha-nights, he would not find it necessary to change his posture until six o'clock the next morning. He never got up from his seat, his gaze never wandered anywhere, he just concentrated upon chanting from the heart being completely absorbed in this.

Our bhikkhu will be encouraged by his teacher to live with him until such times as the latter feels that he has sufficient knowledge of the Dhamma and strong enough meditation to go off on his own, to practice in a cave or forest. There are disciples who like to stay with their teachers until death parts them. There are others who want to go off quickly and practice alone. It sometime happens that the latter experience one of the ecstatic absorptions (jhana) and conclude from this, since they lack sufficient Dhamma-knowledge and the guidance of their teacher, that they have won a noble (ariya) attainment. Sometimes such bhikkhus proclaim this out of ignorance and gain quite a following: however, their fame soon dwindles for one cannot pretend, intentionally or otherwise, to be an arahant (an Accomplished Sage), or even to have reached one of the lower stages of ariyan attainment.

A famous teacher once had a pupil who esteemed himself to be an arahant but the former knew that he was not so but that his mind was really overcome by the perversions (vipallasa). Now this teacher had another pupil who, although he could neither read nor write, had such experience of Dhamma that many consider that he was really an arahant. He lived alone in a cave and seldom spoke and when he did so, he uttered only words of Dhamma, never mere pleasantries. The famous teacher was in the habit of sending any of his pupils who became deluded to this great pupil, of whom he thought very highly. So he sent his deluded disciple to him. The first and only words which the great pupil spoke to the deluded one, were: "Sit here." The former gave the latter no instruction, he only sat in meditation with him day and night only rarely breaking off for the barest necessities. After two weeks of this rigorous treatment, the deluded one at least gained the insight that he was not after all an arahant and then returned to live with his teacher. In this way he was cured of this manifestation of the perverted mind (vipallasacitta).

Living in a vihara, at least for some time, will enable the thudong bhikkhu to make his meditation practice grow strongly and that "fear, trembling and hair-raising" which he might easily experience in other more remote surroundings, are less likely to arise there.

He has the guidance of the Good Friend (kalyana-mitta, as the meditation teacher is called), and the companionship of the good, that is of fellow-bhikkhus and nains who are likewise striving to accomplish the goal of complete liberation of the mind. In this way he has the best possible environment for progress in his meditation and may stay with his teacher for many years. This is particularly true if the pupil finds just the right teacher who can instruct him in the right way to go. For just as pupils vary as to the proportions of differing defilements in their characters, so teachers vary with regard to different attainments and ability.

* * *

'Just as a storm cannot prevail against a rocky mountain, so Mara can never overpower one who lives devoted to the meditations on impurity (of the body), who is controlled in senses, moderate in eating and endowed with faith and earnest effort.'

— Dhp. 8

What can we say of other bhikkhu abodes? Generally the thudong bhikkhu looks with disfavor upon living on a mountain — unless that is, there happens to be a village near and at approximately the same altitude. Our bhikkhu knows that his bowlful of rice is quite heavy enough, especially after a long walk, without having to haul it up a mountain path. Whenever bhikkhus ceased to rely on pindapata, as for instance in China, they were able to live upon mountain heights in peace and solitude.

Among abodes recommended in the "Path of Purification" is the charnel-field or bone-yard. This is said to be an excellent abode for greed (lobha) characters. It appears to have been a common custom in ancient India to take corpses to a special part of the forest and to leave them there to go to their dissolution. Thus a thudong bhikkhu lighting upon such a place might be able to see all the various stages of decay of the body — as they are described in detail in the above work.[21] Such was, of course, an unforgettable lesson upon the fate of his own body.

Nowadays, in this country, bone-yards like this cannot be found, for burning the body sooner or later has taken the place of the natural process of its return to the component elements. Therefore it is now almost impossible to live in this environment and the best that can be done is to dwell near a burning ground. Usually there will not be much of bones remaining, only piles of ashes, still there is for many the fear of spirits (peta) to overcome. It is commonly assumed that such a birth follows a human one and that the hungry ghost or spirit lurks about near its former body, sometimes with evil intent while others are supposed to be more kindly disposed. This may sometimes happen when peta-birth actually follows the human one because of peta-like kamma, but popular belief assumes that this is invariable.

However this may be, a certain amount of caution is required before dwelling in such a place. If our bhikkhu is of imaginative disposition, he must have his imagination well under control before dwelling in a burning-ground. An uncontrolled imagination coupled with loneliness, the natural noises of the night and the dimly lighted surroundings can result in an unbalanced mind.

A good many years ago now, there was a nain recently ordained and fifteen years of age. His meditation master sent him to dwell overnight in the local burning-ground-cum-graveyard which was well out of the village, in the jungle. Not knowing that it is proper to inspect such a place in full daylight first, noting how all the rocks, trees, tombs etc. are placed — he arrived there only at dusk. After laying a cloth to sit upon and hanging up his crot, he began to look around. Finding a suitable place to walk up and down, he decided to begin his meditations in this way. As he was turning round, at one end, out of the corner of his eye, he saw a great black phantom looming up, its jagged arms outstretched, the claw-like fingers ready to seize him. In fear and trembling he continued his walking and so great was his terror of the unknown 'thing' that he did not sit or lie down all that night but walked and stood meditating (with a glance every so often to see that 'it' had not moved). When dawn came, the 'thing' became less black and menacing,

slowly resolving itself into a stricken tree-trunk!

As custom has changed so much that the boneyard is no longer to be found, there was in this country many years ago a senior bhikkhu who decided to remedy this lack. This teacher dwelt in a little vihara in a patch of woodland outside a small town and near the old capital of Ayuthia. Very few bhikkhus stayed in this vihara for after they had seen what they came to see, he sent them away to practice on their own. And what did they see?

This teacher had constructed a flower garden and all round it he had built a high wall pierced by only one door and that was padlocked. The flowers that grew in this garden were very special ones, special bhikkhu flowers. The flowers of laymen are of gorgeous colors, entrancing shapes and subtle perfumes but these flowers for bhikkhus although they had their colors, shapes and perfumes, were rather different. Inside the garden there were constructed a number of open troughs covered by glass frames from one end of which rose a long pipe. When a man died in the town, the teacher would go and personally carry away the body, slinging it over his shoulder. Taking it to his garden he would lay it in a trough and cover it with a frame.

When a bhikkhu desiring a subject of meditation came to him, he would be told by the teacher that he only instructed in the Cemetery Contemplations. At first the teacher would go with him into the garden during daylight and let him select a suitable 'flower' for his meditations. Then he let the bhikkhu go in there alone, to fix the subject in his mind. Finally, he was permitted to go in at night and spend the hours of darkness meditating upon his 'flower.' Then having settled the meditation subject firmly in his mind, the teacher would tell the bhikkhu to go and to meditate alone.

Before he went, he would receive instructions upon a further aspect of the meditation which emphasized that it was not a body 'out there' which was to be seen, even in the mind. It was his own body which had to be seen with insight as bloated, festering, or just dry bones, according to the stage of the decay selected. Thus were bhikkhus of that time enabled to free themselves from the deluded identification of this body as being 'myself' or as 'mine' — by the special exertions of this teacher.

Every teacher, as we have mentioned before has his own characteristic ways, both of instruction and of conduct. If our bhikkhu went to a certain teacher, a disciple of a yet more famous master, he would have to put forth energy if he wished to live with him.

This teacher lived in a little ramshackle hut — he would not let lay-people build him anything else, in a small jungle vihara — and was about eighty-five years old. It was his practice to begin his working day at five o'clock when he would vigorously start to sweep the vihara grounds. Then, when it was light, he went out to collect food. Returning, he ate a single meal of small quantity and for the rest of the day drank only water. Besides the two normal pujas, he made a third one in the middle of the night. To do this, he slept from ten o'clock until midnight — and never used a mosquito-net — and then got up for

puja, after which he slept again for another two hours. Arising vigorous, he would sit in meditation until the sweeping-time. His appearance was hale and it appeared that he might very well carry on with his way of life for another twenty years at least!

Stories about teachers are endless and this short account could never contain a tithe of them. So we must let these few suffice as examples and close this section on thudong abodes.

Wandering

'Those who exert themselves and are mindful, delight not in any abode. They are like swans that abandon their like, leaving home after home behind.'

— Dhp. 91

Today, when it is possible to go quickly everywhere by some conveyance or other, why wander? What is the purpose of the thudong bhikkhu who, alone or with one or two companions, prefers to go his way on foot? There are quite a lot of reasons why wandering in this manner is preferred. For example, the wanderer goes quietly and at whatever speed he wishes. He is not brought into contact with others who might disturb his contemplative way and he may stay at a place just as long as it pleases him — and leave it when he wishes. Also, he is uninvolved with other people, no arrangements has he to make for them while he gives trouble to none. In fact, this is the way of freedom. Then again, he reflects that this way of travel was used by his great Master in the forty-five years of his teaching in India and has been that of countless other bhikkhus seeking Enlightenment. The modern ways of traveling are good for getting to places quickly but not so good for gaining Enlightenment. There is distraction enough in the mind without churning it up still further — some such thoughts he thinks.

Reasons for wandering are also rather various and we are only concerned with those motivated by the search for Enlightenment. The real purposes are threefold: to be able to dwell in solitary places for meditation; to visit meditation-masters who often stay far into the country or forest; or to go on pilgrimage to some famous shrine.

While the first and second have already been touched upon, the third needs a few more words. By pilgrimage to a shrine is meant the desire that arises in some bhikkhu who has taken to thudong life, to visit and make his puja at a great stupa (reliquary monument) where are enshrined some remains of Lord Buddha or the arahants. Or perhaps to go to some famous temple where an exceptionally beautiful image of the Enlightened One is enshrined. All this he does with the idea that merit is gained from such actions and indeed, if our thudong bhikkhu, or anyone else, goes on such pilgrimages single-mindedly and in deep devotion, the results for his own development in the Dhamma are bound to be fruitful.

If he wanders every day, especially if the weather is hot, the way rough or both, his power of meditation must be very strong indeed, or it will suffer from the impact of these external conditions. Tiredness of the body after walking only four or five hours can be a

great obstacle in the way of peaceful practice. Therefore, either he will walk one day and then finding a suitable place, stop there for three or four days, or, if he wishes to reach a definite place by a certain time, then he puts by his practice of mental calm (samatha) and takes up the full time application of mindfulness (satipatthana) in its various aspects.[22]

Besides the necessity of strong samadhi, it is quite sure that he must have a strong body able to endure blazing sun, heat, sweat, rough ways, insects and cuts and bruises. These latter, together with blisters, are not infrequent in thudong life and can make his way very difficult. If he goes without sandals, rocks will cut and thorns pierce his feet, or going with them, the feet must be very hard or they will surely be chapped.

Strength of body is required so that he can carry comfortably his few essentials. What does a wandering thudong bhikkhu carry? First of all, there are his eight essentials which are a bhikkhu's only possessions. They are: three robes (one waist-cloth, one upper robe and one double robe,[23] a bowl (usually of thin malleable iron with a brass cover), a waist-band to secure the waist-cloth, a needle and thread, razor (of cut-throat pattern), and lastly, a water-strainer. These items he must take with him or if he loses any of them at any time, they should be made good as soon as possible. In the thudong life, all these things have their relevance — including the water- strainer which is a very important piece of equipment.

Besides these, there will be certain other things which he is sure to have: a water-flask or kettle, his crot, a sitting cloth and one for bathing and probably a bhikkhu-bag containing a few additional articles. Among these may be a candle-lamp, one or two medicines, toothpick-cum-brushes, perhaps a small folding clock and a penknife. He may also carry a copy of the Patimokkha (his Fundamental Precepts) in Pali with a translation into his own language and some small book on the teaching such as the Dhammapada. All these together make up a good weight and generally he will only want to carry them before the sun gets too high and the late afternoon or evening when it is setting.

How then should we picture our bhikkhu as he makes his way by footpaths and stony tracks, through deep forest or open rice-fields? He wears two of his robes, the double-thick one being usually wrapped and stowed inside his bowl, unless it is very cold. His bowl is secured in its sling and tied tight to its stand, while the strap of the sling passes over one shoulder. His sitting cloth and a few other things may also be put inside while the bathing-cloth forms an additional outer protection for the bowl. His bag, the crot in its sling and the water-flask, hang from the other shoulder. A thudong bhikkhu does not wear his robes long but hitches them rather high and so passes more easily through streams and over mountains. If he is in open country and the sun is shining, he may place any handy piece of cloth on his head, although this is always removed in accordance with the Vinaya's injunctions when passing by houses or through villages. The sandals on his feet are stout ones — they have to be to take all the knocks that his feet would otherwise suffer. In this way he goes, mindful of and joyful in the Dhamma.

He may go alone or with a nain or small boy following, or he may be with one or two other bhikkhus. Probably they will not be walking very close together but prefer to be rather well-spaced so that mindfulness does not suffer, nor conversation tend to break up their silence. Every so often, at least in forests, one of the bhikkhus will spot some refreshing fruit tree and then they may turn in that direction and after gathering the wild fruits — providing that it is not yet twelve o'clock — sit eating them while taking a well-earned rest. Certain bitter fruits, such as the emblic myrobalan, may be taken after midday as they have medicinal properties and our bhikkhu will be glad of these to help quench his thirst in the heat of the afternoon.

A few thudong bhikkhus en marche in some ways resemble a small detachment of soldiers. They both have uniforms, they both carry all their needs along with them and in both cases the senior leads and the juniors follow, but here the resemblance ends. The former wear the robe of peace, of harmlessness towards all living beings and all their possessions speak of a pacific way of life. No guns do they carry, but crots, no grenades, but almsbowls. The wandering bhikkhu has conquered eastern Asia by these means, without dissension, without resort to violence, without wars but with loving-kindness and compassion. And those mighty empires which ambitious and victorious men have raised one after the other, by the use of force, shattering opponents by wars innumerable — all this might and glory has passed away, has crumbled to defaced stones and time-smoothed coins found in distant jungles. But the Dispensation of the Conqueror who practiced and preached a morality based upon non-violence, this empire of peace has endured. What is the message here for the empire-makers, political or economic, of the present day? What has this Dhamma to say to those who think of their lives as a fight against others? Upon this matter, the Dhammapada has the following verse:

Though he may conquer a thousand thousand men in battle, yet, he is indeed the noblest victor who would conquer himself.
— Dh. 103

Our wandering bhikkhu may decide at the end of his day whether he will stay the night in the forest, or cave or other suitable place, or whether, the country proving unfavorable, he will go to the nearest village. If he elects in favor of the latter, it may well be that in approaching the village in the evening light, some villagers will see him. Then some pious laymen will approach him and saluting him respectfully, relieve his shoulders of bowl and crot and invite him to stay for the night in the village vihara, or where there is no established residence for bhikkhus, in the 'hall' (sala). Word will soon get round the village that a venerable thudong bhikkhu has arrived and people will then come to the hall bringing with them things for his comfort — a pillow, mat and of course, tea. In Thailand at any rate, this means 'water-tea' (literally translated), or as westerners would say, Chinese tea. He may also be offered honey or sugar to refresh himself and while he does this, people will sit upon a lower level of the hall and respectfully enquire where he has come from, whereto he will be going, how long has he been a bhikkhu (how many

Rains-Retreats?) — and so forth. If our bhikkhu wishes, or has the gift of teaching, the general conversation may well be turned towards Dhamma and the lay-people will sit listening intently and perhaps putting a question now and then upon some point which they do not understand.

Whenever there is time during the informal gathering, or when people have departed, our bhikkhu will have to see about patching up his skin bag which is so liable to become punctured even though he takes great care. Villagers will give him more medicines, often of their own manufacture, if those he carries do not suffice. His various wounds, usually very small matters, may nevertheless give him plenty of room for reflection upon the nature of the body. A small pimple soon grows into a large sore and an insignificant cut quickly pulsates with oozing pus; and he remembers that each day he chants: "There are in this body — kesa — hair of the head, loma — hair of the body... and so forth, to... taco — skin, mamsam — flesh... pubbo — pus, lohitaṃ — blood..." . His cuts and blisters are reminders for him that the bag of skin holds much which although usually hidden from ordinary sight, is liable to erupt and compel attention. The thudong bhikkhu gives attention here willingly whereas the worldly attitude is to turn away from and try not to consider such nasty things. Our bhikkhu, however, knows that the seeing of all these parts of the body, traditionally thirty-two in number, as they really are, that is, as a danger, as repulsive and as liable to decay, leads him towards freedom from the 'own- body-view' (sakkaya-ditthi) and towards that state where the body is viewed quite impersonally and as a collection of processes, acting and reacting. At best, it will be seen, after insight into its nature has been experienced, as an instrument of the Dhamma.

Towards such insight and mature understanding, our bhikkhu strives, and he will, if he has still energy enough, sit in meditation after the last villager has departed and, attaining calm, shift his attention to these thirty-two messy parts, or some one or two of them, endeavoring to develop insight. Perhaps he may vow before taking his rest: "Oh, may this body be devoted to the Dhamma, may it become a Dhamma-instrument." And his night will be spent peacefully, no dreams will disturb him and he will awake refreshed, the body ready for active service in the Dhamma when he takes up his meditation-subject again in the cool of the morning.

When it is fully light, many villagers will come to the hall to make merit which means that our bhikkhu will not have to go out for pindapata. Every house will send a bowl of rice and some other food to accompany it and perhaps he may get sweets and fruits as well. One person from each house will place one or two spoons of rice into his bowl as it stands upon the raised platform-floor. When they have finished, the other food, together with his bowl will be reverently given into his hands — for a bhikkhu should not take any food which has not actually been offered in this way. The senior layman may well ask him for the Three Refuges and the Five Precepts, and the giving of these being completed, our bhikkhu will intone a chant (Yatha varivaha pura paripurenti...) whereby the merits made by the laity are formally dedicated to the happiness and comfort of the hungry ghosts (peta). Before he begins his meal, he remembers that this food is one of

the four requisites (paccaya) and the proper reason why he will eat it.

His meal over and his bowl washed, he sets out again upon his way.

Generally, however, the serious wanderer will prefer wherever conditions permit, to spend his nights in the forest where his own quiet of mind will be better company for him than many people. Of course, he will not get good tea, nor honey — nor the other comforts of the village hall but if he has practiced diligently, he will have comforts enough and far superior to those who have not sat in meditation. He will be able to sit as long as he can in the cool of the night, without interruption if he has chosen a site far enough removed from the village.

So our bhikkhu stays out of sight and hearing until he appears the next morning in the village upon his round for pindapata. Of course, there will be no special food for him as there would be if he had stayed in the hall. He will just get the ordinary fare. As he has cultivated contentment, he will not care whether it is finest culinary art or plainest village rice — it is all the same to him.[24]

He will find a considerable difference in the villages along his way; some will be prosperous, while others are poor, some tidy and others uncared for, and so on. And he will not always be welcome and though this will be very unusual; it does happen, especially where villagers are for some reason without bhikkhus to guide their lives. When he chances upon such a village, if he is an ordinary bhikkhu, he will have a good opportunity to test the strength of his patience. While if he is a teacher, he may stop there for some time and, using all his skill, teach the people what is wrong with the way that they are going and what is the right way to fare through life.

Turning now to another matter, we should mention here the custom among thudong bhikkhus of making certain vows (addhitthana). It may be that the vow is made to observe a definite practice among the thirteen ascetic modes (dhutanga), such as refraining from lying down for a certain number of days, weeks or months. A wandering bhikkhu may vow never to stay in a hall such as we have described, or to go on some pilgrimage by foot all the way, not accepting proffered transport — and so forth.

Regarding this last vow, there is a story. A few years ago, a Thai bhikkhu of about fifty years of age, made a vow to walk from Bangkok to the holiest place for Buddhists, the 'Diamond Throne' (The Buddha's Seat of Enlightenment) at Buddha Gaya in India. So he set off with bowl and robes and a few other things such as we have described. He took no money upon his pilgrimage, neither did he worry about such modern encumbrances as passports and visas. Falling in with a party of Mon bhikkhus going to make their puja at the Shwe Dagon Pagoda in Rangoon, he went with them and from there made his slow progress up the length of Burma. Two rains retreats he spent upon the way and still he had not reached India. Finally, he crossed the Indo-Burmese border in the wild hills of Nagaland and there some Nagas, who had probably never seen a bhikkhu before and took him for a spy, severely beat him, taking away even his robes

and bowl. Fortunately, he was able to recover these although his few other things were gone, and so limping, he made his way down the Assamese plain. Knowing not a word of any Indian language and having to rely on pindapata which is not so easily got in India, his first concern was to get someone to write on a piece of paper in Hindi and Bengali: "I am a Buddhist bhikkhu. I collect cooked food which is to be placed in this bowl. May you be well and happy." This piece of paper he showed everywhere he went so that people would understand what he required. Luckily he was a vegetarian and not troubled regarding food. After many months of walking, he came to Buddha Gaya. His vow was fulfilled after two and a half years: he had wandered to good purpose.

There is wandering in this way with some profitable end in view and there is also an aimless wandering. The thudong bhikkhu wanders (carati) in order to put an end to wandering (samsarati). He wanders purposefully in the Dhamma-faring so as to come to an end of the infinitely long wandering in birth-and-death (samsara). He has taken up this way of life, that of a homeless one, because he sees the dangers which beset all who drift in the currents of samsara. Birth and death, aging and disease afflict all beings who are like so many pieces of driftwood dashed about by the ocean waves, first this way and then that — but never getting anywhere and forever at the mercy of wind and water. As driftwood, so beings do not know why they are here and instead of trying to probe this matter, they invent all sorts of fanciful explanations.

Our bhikkhu sees, if only to some extent and for part of the time, that beings are overcome by the poisons of the three roots of unskill (greed, hatred and delusion) and that these blind them and make them the prey of all the worldly conditions which they experience. And so they go, pulled this way and that by the results of their own actions (kammaphala) leaping from birth to birth. He knows that beings do not always spiritually evolve, but that devolution is always possible — into states where darkness is complete, the black night of ignorance (avijja) where the lamp of the Dhamma is no longer discernible.

Why wander blindly in this round of woes?, thinks our bhikkhu. Why wander on and on to such states as will be difficult to escape from (as for instance, animal-birth)? Perhaps he calls to mind a picture painted by a master of old^[25] which shows a long, long track a winding from the distance into the foreground and from thence out of our ken. This track so tortuous, passes through an unbeautiful landscape of shattered, spiky rocks, smitten, storm-struck trees, fire-blackened grass and earth and here and there lying about, are bones — a skull bone here, a leg bone there. Along this dreadful track there comes a man, his clothes all in tatters, a wide-brimmed pilgrim's hat upon his head and a staff held skew-wise in one hand. His face bears all the marks of foolishness, from his eyes which are wandering and not fixed upon his way before him, to his mouth set in the most imbecile smile imaginable. He has wandered all down that long way, grinning foolishly at the bones which would warn him if only he would heed them. He has wandered long, infinitely long and he will wander longer — uncomprehending. He sees no other way to go but the dreary track in front of him.

Our bhikkhu (and all those who earnestly take to this Dhamma) is one who is determined no longer to wander aimlessly but to be one who marches along the high road to freedom, that glorious bliss-bestowing Way, the Noble Eightfold Path.

Companionship and the Solitary Life

If one find friend with whom to fare
Rapt in the well-abiding, apt,
Surmounting dangers one and all,
With joy fare with him mindfully.
Finding none apt with whom to fare,
None in the well-abiding rapt,
As rajah quits the conquered realm,
Fare lonely as rhinoceros.

A good deal has already been written upon companionship while leading the holy life and this need not be repeated. The point that is really important is whether one makes progress best in the Dhamma-company of others, or whether one's mentality and progress are sufficiently strong and mature to "fare lonely as rhinoceros."

One who has the company of others has many chances to learn from them. Not only from his teacher but from other bhikkhus, and not only from them, from nains, in fact, from everyone with whom he has contact. Every person is one's teacher, if only there is the facility and humility to learn from them and in all situations. From the wise, our thudong bhikkhu upon his Dhamma-pilgrimage, learns wisdom. But also from those lacking in good qualities, he learns how not to behave, he learns through their mistakes and reflects upon himself; 'Now, is this unskillful way of speech or bodily action to be found in me, or not?'

He also learns more humility from this mindfulness of others' action, for while perceiving some fault of others, he does not make this an opportunity for the arising of pride. When noting greed in someone else, besides the above reflection upon his own behavior, perhaps he can add the thought: 'But he has (for instance) a very strong devotion.' In other words, he learns through his contact with fellow Dhamma-farers, to see their good qualities also and to strive to bring those excellencies to perfection in his own personality.

Through the effort that he makes, we should note certain qualities which, being present to the extent that his training has been successful, mark him out as one who has indeed taken the following to heart:

Good is restraint in eye, good is restraint in ear, good is restraint in nose, good is restraint in tongue.

Good is restraint in action, good is restraint in speech, good is restraint in thought, restraint everywhere is good. The bhikkhu restrained in every way is freed from all suffering.

— Dhp. 360-361

We should notice that all his actions were marked by this moderation. If we saw him in company, he would be one who laughed but little for he will have to some extent, perceived the truth in the following:

When the world is ever ablaze, why this laughter, why this jubilation?

— Dhp. 146

But we should not from this gain the impression of a gloomy saintliness or that his face would be forbiddingly harsh, for our bhikkhu has made loving-kindness and compassion (metta-karuna) grow and will upon occasion smile gently. Likewise, his speech is marked by a softness of expression and lack of rough words. He would be inclined to speak to others upon the Dhamma and be little attracted to other subjects except where they touched upon what for him, is all-important: the Way to Enlightenment.

Besides contact with teachers and other bhikkhus he may have a nain as his companion or perhaps a boy who wishes to train for ordination later. If a suitable boy can be found and is given the going-forth to become nain then he will be of great help to the thudong bhikkhu. 'Suitable,' here means that he feels a genuine urge to live not only the holy life but also to live it in the sort of places where thudong bhikkhus live. he must also be devoted to the bhikkhu with whom he lives, looking upon him as his teacher. Suitability includes as well the ability of the nain or boy to practice meditation, for living in the wilds with few or no books and out of range of the sense-distractions of the towns, such boys must be able to employ themselves through at least part of the day without disturbing the bhikkhus. There are, in Buddhist countries particularly, numbers of boys who, one supposes, have practiced meditation in past lives and who take to it in this one as ducklings to water.

The nain or boy helps in so many ways that it would not be possible to list them all. He is ever-solicitous for the well-being of bhikkhus and never loses an opportunity for doing them some service. In particular this applies to the teacher of the nain and to any other bhikkhus whom he particularly respects — for their wisdom, patience, gentleness, learning, energetic striving or whichever other fine qualities are manifest in them. In the training of the nain, helpfulness towards others and humility to learn from them are prime qualities.

Whenever our thudong bhikkhu finds the occasion proper to instruct or correct, he will find if he has a really good nain that he will listen with ears open wide to the former, while accepting the correction humbly and with a good heart. It does happen even with the best of nains that he will make some mistake, particularly regarding carelessness. Then the bhikkhu will quietly admonish the nain and perhaps prescribe some punishment-work (danda-kamma) for him to do — and the nain gently smiling accepts his work, which is often sweeping and sets about it with a right good will.

Such a novice, keen for the training, is positively avid for Dhamma and listens particularly to stories, with great attention. As there is no lack in Buddhist literature of stories to illustrate points of training, nains soon come to have a fund of such material both of the Buddha-time and from later Buddhist history. Thus begins the Dhamma-education of what will probably be a good thudong bhikkhu.

What then of one who chooses to live alone? Two points stand out: Positively his character must be deep and resourceful enough to surmount all the obstacles he may encounter, while on the negative side, his defilements (kilesa) must be sufficiently held in check by his culture of mindfulness (sati) and meditation (samadhi).

It is no good living in the wilds boorishly unrestrained as in the case of venerable Gulissani.[26] On the contrary, our bhikkhu knows that the greatest restraint is needed as there is no longer any companion to upbraid or advise him whenever this is necessary. He has then to be his own instructor and this is plainly impossible unless such excellent qualities as mindfulness, shame (hiri) and fear of blame (ottappa) are well-developed.

Our bhikkhu who wishes to taste solitude must also be sure that he does so for the right reasons. There are those people who like to live by themselves simply because they cannot bear their fellow-men. Their solitary life is thus based upon the root of hatred (dosa). Far different must be the thudong bhikkhu's reason for desiring loneliness. He wishes to course deep in the Dhamma and have no drags, no ties whatever, which might prevent his increasing perception of its truth. His whole life revolves around the Dhamma and he has, or wishes to develop the central thought of Dhamma, that is, of the Three Signata of Existence (tilakkhana — impermanence, suffering and non-self). [27]

To do this his emotional nature must be mature and this, in Buddhist practice, means the development of the Divine Abidings (brahma-vihara), each one of which replaces a certain aspect of emotional instability. Thus hatred is replaced by loving-kindness; indifference to others' sufferings is remedied by compassion; envy by sympathetic joy with other's happiness; while involvement with and attachment to others is, in maturity, replaced by equanimity. Even if our bhikkhu cannot yet reach to the heights of equanimity, at least his gentleness and compassion must have grown to some degree. He has almost placed himself outside the world of men, and he is sure therefore to have greater contact with animals than do most men and he may, especially if in him purification is well advanced, have visions of the gods (devata). Many are the stories of old told about both sorts of contact. From the context of stories in which the gods appear to bhikkhus it is apparent that they do so because the latter's spiritual development has approached or surpassed that of those gods. It is these Divine Abidings which make possible this meeting of worlds.

Stories of extraordinary affection between thudong bhikkhus and animals are also frequent. In this country at the end of the Ayuthia period (ended CE. 1767), there were

numbers of forest-dwelling bhikkhus who, like the sages of old, would dwell hermit-like surrounded by animals and birds. Deer in particular, came to love the companionship of these hermits who could only attract animals thus because of the loving-kindness which they had made grow in their hearts and the consequent absence of hatred and fear.

Two other qualities are necessary for the solitary dweller: patience and energy. He will hardly be a thudong bhikkhu at all if he has not the former. Living-conditions for him are many and not all of them are perfect all the time. Although he has backed out of the rough waters of attachments to persons, places and things, he still lives in this world imperfect and must patiently cope with whatever trials he encounters. With patience he trains his mind so difficult to bring under control and with patience he notes the gradual relaxation of the defilements (kilesa). He comes to know that his Dispensation (sasana) is as Lord Buddha instructed:

"Just as the great ocean deepens not suddenly but shelves out gradually, so this Teaching is gradual and understanding of it gradually deepens."

He has patience in seeing that his efforts are gradually rewarded. 'Efforts' means energy, rather necessary for many aspects of strenuous thudong life, as our bhikkhu knows. If he did not make any effort in his chosen way of life, then a speedy decline would follow, in which the defilements, for the weakening and ultimate breaking of which he was leading this life, would re-assert themselves and once more close their stranglehold upon him.

The thudong bhikkhu makes efforts too, to maintain his observance of the Vinaya and in particular of the Fundamental Precepts (Patimokkha) pure and unbroken. Even more diligent must be the observance of the solitary bhikkhu who can ill afford to let slide any of the precepts. If he does so, he will find that his meditation is disturbed by thoughts of the broken precepts and to mend matters he must go and obtain purification of his fault through confession of it to another bhikkhu.

He has to stir up energy to maintain and develop further his meditative practice. Without effort, instead of going from strength to strength in meditative calm and insight (samatha-vipassana), he would be liable to slip backwards practicing less and less every day.

With patience to hold in check agitation and energy to ensure that slothfulness does not lay on its benumbing touch, our solitary thudong bhikkhu has a good chance of making balanced progress along the way.

Pali Scriptures mention another kind of solitariness and after his practice of bodily seclusion (kaya-viveka) together with the mental withdrawal experienced in deep meditation (citta-viveka), he may come to possess this lasting solitude. The man with craving (tanha) present is said to be accompanied by a second one (dutiya), whereas one in whom craving is absent, having been totally eradicated through insight (vipassana), is an arahant who abides in the ultimate solitude from all substrates

producing continued existence (upadhi-viveka).

Our thudong bhikkhu strives to use his solitude in forest or cave, in order to be rid of his companion in all samsaric wandering — craving, and being without this second one to know the true solitude of Dhamma-truth. When he has achieved this, then indeed he may abide anywhere, and whether forest or city it will make no difference to him.

This was the pattern in Lord Buddha's life, first the long meditative seclusion followed by his carrying of the torch of Enlightenment for all to see. Sometimes, in those long years of teaching the Enlightened One would betake himself to the forests for a time. Then he would return to the viharas quite near to the important towns of those days or wander among the villages meeting kings and 'outcastes,' priests and princes and discoursing to all without exception, for the potential of Enlightenment lay within all men, having no regard whether he was estranged from society and labelled an 'outcaste' or esteemed by people as a priest (brahman) of 'pure' lineage.

Thus, in following the thudong life our bhikkhu is making his efforts, however small, to follow in the Way his Master trod. To him, the life of the Enlightened One is not something remote, for it is illuminated to some extent by his own experience and is always a great source of precious inspiration and guidance. It shows him what can be achieved and gives him the courage to face all dangers and go forth to make the attempt for this highest achievement. As Lord Buddha assures all people:

"Those who are always meditative and ever steadfastly persevering, the wise ones, realize Nibbana, the bond-free, the highest."

— Dhp. 23

Postscript

As much as can easily be written of the thudong bhikkhu's life is contained in these sketches. Just as the flavor of soup is not to be told even in one thousand pages, so the real flavor of this Ancient Way cannot be conveyed by words. Soup is to be tasted: the thudong life is to be lived. If it sounds hard, one must remember that its rewards are great, and in the field of Dhamma-endeavor, nothing is gained without effort. The world wants everything quick-and-easy but the fruits of the holy life are thus only for those who have already put forth their energy, already striven hard for the goal. Truly Lord Buddha promises in the Discourse on Mindfulness (Satipatthana Sutta) that the noble attainment of the arahant may be experienced within seven days. There is also the phrase found: "Instructed in the morning, he attains in the evening." Such promise and statements depend upon individual capacities and whether the practice of mindfulness is strong and complete enough and moreover, they only apply providing that there is the ability to renounce this world completely. Nibbana, the supreme goal, is not to be got at while anything, even the most subtle dhamma, is still clung to. Behold, says the Exalted One:

"Come behold this world,
Like unto a royal chariot,

Wherein fools flounder,
But where the wise find no attraction."
— Dhp. 171

The thudong bhikkhu makes efforts to be among the wise who have cast aside all embroilments with things, people and the three periods of time. He has few things among which he can flounder and he tries vigorously to cut off all that might tie him to people. He strives also to win for his own, his Master's realization regarding the three times:

"The past is like a dream,
The present as clouds appears,
Mirage-like is the future."

All bonds, however arising, he tries to shatter. He is inspired by the Enlightened One's exhortations that a mortal disease (ignorance, *avijja*) requires a drastic remedy. He has gone forth from home and family, from all the dear decorations of life, to don the ancient yellow robe of patches, to have little and want less, to pursue the sublime Way shown by the Buddha with every energy he possesses. While unenlightened he wants only one 'thing' — Enlightenment.

When he wishes to take the step of Going-forth (*pabbajja*, to become a *nain*), he thrice utters these words: "Give leave, Venerable Sir, and having given me these robes, out of compassion let me go forth for the extinction of suffering and the realization of Nibbana."

If he is serious in his quest he tries even amid life's diffusion, not to forget these words, not to forget the reason why he is wearing the three robes. They are a great reminder that Enlightenment is his aim and that the well-being of others is best upheld by penetration of Enlightenment by oneself. This thudong way although it seems to be devoted only to the good of the bhikkhu undertaking it, actually stands at the beginning of his progress along the way.

Lord Buddha emphasized: "Who, stuck in the mud, can pull out another stuck in the mud?" Later, when some mastery is gained in the Dhamma, then is the time to aid others and only then can one actually help them effectively.

It is this straight-forward attitude to the Dhamma among members of the Sangha and devoted lay-people which has been responsible for the spread of the Dhamma in Eastern Asia, from Sri Lanka to Siberia, from Afghanistan to Japan. And to spread the Dhamma outwardly, it must first be spread inwardly, in one's own heart. The Sangha unencumbered by worldly lumber, has just this work. It is the Sangha in fact which has everywhere in the past been the backbone of the Buddhist religion. It is the mainstay of knowledge of the Dhamma and it is the spearhead of applying that Dhamma to the living of the holy life. Efforts made to spread Buddhism in the present must therefore take account of these two factors: the necessity of having those who have experienced Dhamma for themselves as guides, as meditation masters: also the importance of the

Third Jewel, the Sangha, which must be made to grow strongly since it provides the opportunity for devoted effort to win the Dhamma and the subsequent teaching of others which may follow.

Such effort is made particularly by the thudong bhikkhu as we have tried to show. This is not to say that others having practices different from those outlined here, do not make efforts toward Enlightenment. Of course they do, but here we have only been concerned with this particular aspect of bhikkhu life. Still, from the high esteem in which the genuine thudong bhikkhu has always been held in Buddhist lands and the fact that his life most nearly approaches that of the original Sangha it would not seem a mistake to regard the thudong way as being first among other modes of bhikkhu life.

Among the bhikkhus, it is those who have realized for themselves the truth of the Dhamma and who are therefore qualified to teach others, it is they who are the elect. Of course, they do not write books and are often difficult to find but certainly they are the heartwood. Where they are to be found, in whatever Buddhist land or anywhere else, there the Buddhadhamma truly lives, for the light of that Dhamma burns brightly in their hearts. Wherever they are, there Dhamma not only lives, but can also grow. For the Dhamma does not grow by the numbers of its adherents according to governments' statistics, nor by the number of its temples, not yet even by the quantities of yellow robes worn: no, it grows heartwise from teacher to pupil, through the former's instructions and the latter's application.

The thudong life is one way to this growth. The Dhamma is not secret for it is open to all who have ears to hear, and the Sangha exists for all those who would devote their lives to Dhamma. The Way is there, the Way is always there — but who will tread it?

* * *

"Grounded on practice (patipatti), sire, is the Dispensation of the Teacher, in practice is its essence. It will last so long as practice does not disappear."

— Venerable Nagasena's reply to King Menander (Milinda) in "Milinda's Questions (Milinda-panha)" p. 1986, translated by I.B. Horner.

Appendix: The Ariyavamsa Sutta

Introduction

There follows a translation which is based on the Pali text (PTS), Woodward's translation in Gradual Sayings II and the Thai translation of the Anguttara Nikaya. In this retranslation, great help has been given by Ven. Nagasena Bhikkhu of Wat Benchamabopit in Bangkok.

This sutta which we call the Discourse on the Noble Lineages has a very celebrated history. It will be immediately obvious that its content is an inspiration for the thudong bhikkhu, and for those who are neither thudong nor bhikkhu, it has as its message: that of contentment with a sufficiency of this world's goods while warning any who cultivate this attitude to guard against pride arising, ("I am pure, they are not...").

The Commentary states that under the first three of the Noble Lineages, all of the Vinaya Collection (of rules and regulations for the Sangha) may be expounded. Under the fourth heading, which concerns mental development by way of meditation and the subsequently arising desire to relinquish all states connected with the unskillful (akusala) factors, under this Lineage may be explained all the Discourses (sutta) and Buddhist psychology (Abhidhamma). That such expositions actually took place is attested by many references in the history of Ceylon. It seems that such was the fame of this Discourse, that thousands would flock from near and far to hear skilled bhikkhus expound it. As the reader will see, it is a short sutta but evidently during its preaching practically all topics in the vast range of the Pali canon could be brought under the headings which it gives. Such preaching sometimes continued for many days and was a popular subject for exposition during the rains retreat. Some traces of this tradition are still to be found in Sri Lanka. (For this information, see Ven. W. Rahula's History of Buddhism in Ceylon.)

Long before the days of the Commentaries (c. 5th Century CE), there is another possible reference to this sutta. It occurs in the list of seven Dhamma passages recommended for study by bhikkhus and bhikkhunis (nuns), upasakas and upasikas (lay men and women), by the Emperor Asoka in his Bhabru Edict. There it is called the 'Aliyavasani' which many scholars equate with the Ariyavamsa Sutta. That the great Emperor should have singled out this text for the study of those who follow the Buddha Way, is indeed fitting and it is as appropriate for their study now as it was over two thousand years ago.

In Thailand at the present time, it is one of a selection of Discourses and other chants which come up regularly each month for chanting in temples after the evening puja. Needless to say, it is highly esteemed by thudong bhikkhus, many of whom know it by heart.

In the translation following, passages in brackets are explanations drawn from the Commentary or from the Thai translation which somewhat enlarges upon the Pali text. It is hoped that this most ancient teaching upon the thudong life will be of some interest after the preceding account of the Noble Lineages in the present time.

The Discourse on the Noble Lineage

Thus have I heard: At one time the Lord was dwelling near Savatthi at the Jeta Wood in Anathapindika's Park. Then the Lord addressed the bhikkhus saying: O bhikkhus!

Yes, Lord, responded those bhikkhus.

Then the Lord said —

Here, O bhikkhus, are these Four Lineages of the Noble Ones (Fully Awakened Ones, Silent Buddhas and Disciples) — foremost (among lineages such as nobles, priests,

merchants, etc.), (practiced from) days of old, traditional (to the family of Noble Ones), (handed down from) time immemorial, neither separated from them now nor were they separated in the past (as inseparable from the life of Noble Ones), neither stained now nor shall they be reckoned impure in the future, and never are they despised by wise recluses and brahmins.

1. Here, O bhikkhus, a bhikkhu is content with this or that robe and he speaks in praise of contentment with any kind of robe (as those made up from rags cast off, oddments of cloth, corpse-wrappings, etc.). He does not search for robes in an unbecoming way (by hints, indications, round-about talk, or any other intimations) and if he does not obtain them, he is not cast down. When he has got them, he is not attached to them, is not fascinated by them, nor has he any desire for them. Seeing the peril (in robes acquired by wrong means) and skilled in avoiding this, he just makes use of them. Yet he does not exalt himself because of his contentment with any kind of robes, (thinking, I wear rag-robes, etc.), nor does he look down upon others (thinking, these bhikkhus wear fine robes made up by house-holders, etc.)

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that he wears the robes only to ward off cold, heat, the sting of fly and mosquito, the touch of wind and burning sun and creeping thins, and to conceal the body), then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

2. Then again, O bhikkhus, a bhikkhu is content with this or that almsfood and he speaks in praise of contentment with any kind of almsfood (as that collected from door to door, not favoring the rich, nor discriminating against the poor man's food). He does not search for almsfood in an unbecoming way (by hints, by indicating his like, etc.) and if he does not obtain it, he is not cast down. When he has got it, he is not attached to it, is not fascinated by it, nor has he any desire for it. Seeing the peril (in almsfood acquired by wrong means) and skilled in avoiding this, he just makes use of it. Yet he does not exalt himself because of his contentment with any kind of almsfood, (thinking, I eat only almsfood and only once a day, etc.), nor does he look down upon others (thinking these bhikkhus take meals by invitation and eat twice before noon, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that he eats almsfood not for amusement, intoxication, beauty or embellishment but just enough for the support and continuance of his body, for the ending of discomfort and for helping on the life of purity), then indeed he is well established in this foremost Noble Lineage as handed down from time immemorial.

3. Then again, O bhikkhus, a bhikkhu is content with this or that shelter and he speaks in praise of contentment with any kind of shelter (as living at a tree-root, in the forest, or

in a cave, etc.). He does not search for shelters in an unbecoming way (by asking supporters to provide him with spacious quarters, furnished, etc.) and if he does not obtain it, he is not cast down. When he has got it, he is not attached to it, is not fascinated by it, nor has he any desire for it. Seeing the peril (in a shelter acquired by wrong means) and skilled in avoiding this, he just makes use of it. Yet he does not exalt himself because of his contentment with any kind of shelter (thinking, I sleep in any place available), nor does he look down upon others (thinking, these bhikkhus live in well-built, well-furnished quarters, in viharas, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy, (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that the shelter is only to ward off cold, heat, the sting of fly and mosquito, the touch of wind and burning sun and creeping things, and for protection against adverse climatic conditions and for abiding in seclusion) then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

4. Then again, O bhikkhus, a bhikkhu has development (of wholesome mental states) as a source of happiness and he delights in it; he has abandoning (of evil mental states) as a source of happiness and he delights in it. By having the happiness from development and by the delight thereof; by having the happiness from abandoning and the delight thereof, he does not exalt himself (thinking, I enjoy the tranquillity of transic concentration, or of insight, etc.), nor does he look down upon others (thinking, these bhikkhus are not striving to develop the supermind or for the superwisdom — (adhicitta, adhipañña, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter concerning Restraint of the Senses, the Threefold Good Conduct in thought, word and action, the Four Foundations of Mindfulness, the Seven Factors of Enlightenment, leading to Deliverance by Wisdom; who is therefore also skilled in abandoning the Five Hindrances and who has finally rid himself of the Three Roots of Unskill — Greed, Hatred, Delusion; and who can explain the Way whereby all this is accomplished for the benefit of others), who is not lazy (thereby giving up striving for attainment), who clearly comprehends and is mindful (that both development and abandoning are practiced only for the one purpose of insight and Enlightenment — never for gaining magic posers, etc.), then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

These, O bhikkhus, are the Four Lineages of the Noble Ones, they are foremost, practiced from days of old, traditional, handed down from time immemorial, neither separated from the life of Noble Ones now nor in the past, neither stained now nor shall they be reckoned impure in future, and are never despised by wise recluses and brahmins.

Moreover, bhikkhus, possessing these Four Lineages of the Noble Ones, a bhikkhu may dwell in the East, or in the West, in the North or in the South, and in whatever place he

dwells, accidie (boredom in matters spiritual) cannot overpower him, but he will overcome accidie. Why so? O bhikkhus, such a one is a steadfast sage who has overcome both accidie (with seclusion, quietness, etc., and with skilled mental states) and delight (in evil ones that arise while living in seclusion and practicing meditation. That is, by the contentment plus humility taught in the first three Noble Lineages, the evil of accidie is overcome — a truly contented mind is never bored; and by development, abandoning and humility taught in the fourth Noble Lineage, the bond of delighted attachment is broken).

Thus spoke the Lord. The Welfarer, the Teacher then said further:

Accidie does not overpower the sage.
(Because of its weakness) it cannot overpower him.
(Instead), the sage overcomes accidie,
It is he alone who overcomes it.
What hindrances can obstruct one for whom
All kamma is dispelled and given up?
Who could blame one as pure
As ornament of Jambu gold?
Even the gods of him speak praise!
Even by Brahmas is he praised!

Notes

1.
'Friend' here signifies the Good Friend (kalyana mitta), as the meditation-master is called.
2.
See 'The Wheel' No. 76: The Threefold Refuge, by Nyanaponika Thera.
3.
For the life of the 'book-work' bhikkhu, see Buddhism, Ch. V.3 edited by R. Gard.
4.
Fully described in the 'Path of Purification' (Visuddhimagga), Ch. II.
5.
The Buddhist Dictionary notes: 'These 13 Ascetic exercises are all, without exception, mentioned in the old sutta texts but never in one and the same place; Majjh. 5, 112; A. v, 181-190" Niddesa has 8 of them at M. Nid 1, p.188 P.T.S. edn.
6.
See THE WHEEL, No. 26: The Five Mental Hindrances.
7.
For many of these chants see THE WHEEL No. 54: The Mirror of the Dhamma.
8.
See THE WHEEL No. 73: The Blessings of Pindapata.
9.
For these discourses, see Wheel No. 54, The Mirror of the Dhamma.
10.
Pamsukulik'anga (Refuse-rag-wearer's) Practice, the 1st Dhutanga — see Preamble.

11.

See Wheel No. 19, The Foundations of Mindfulness.

12.

Because if he has a small Buddha-figure or Dhamma-book, it will be placed respectfully near to his head.

13.

This verse summarizes the 8th Dhutanga Practice (Araññik'anga) — see Preamble.

14.

See WHEEL No. 7, The Practice of Loving-kindness.

15.

See WHEEL No. 6, The Four Sublime States.

16.

The practice of the 9th Dhutanga (Rukkha-mulik'anga) is therefore possible at some places and times. See Preamble.

17.

Thus limiting the practice of the 10th Dhutanga, Abbhokasik'anga Open-air-dweller's) Practice, to the dry season and cool places: see Preamble.

18.

See WHEEL No. 67-69, p. 75

19.

For an interesting case of this in ancient times see the "Sutra of Hui Neng (Wei Lang)" and the master's encounter there with Bhikkhu Fa-Ta.

20.

This is a modification of the 13th Dhutanga (Nesajjik'anga — the Sitter's Practice). See also Preamble.

21.

See Ch. VI, "Foulness as a meditation subject." This is also Susanik'anga (Charnel-ground-dweller's) Practice, the 11th Dhutanga. See also Preamble.

22.

For these see: Wheel No. 60, The Satipatthana Sutta and its Applications and, The Heart of Buddhist Meditation, Rider and Co., London.

23.

Having only three robes is the Ticivarik'anga (Triple-robe-wearer's) practice — the 2nd Dhutanga; see Preamble.

24.

Pindapatik'anga (Almsfood-eater's) Practice, the 3rd Dhutanga; see Preamble.

25.

The reverse panels of a diptych by Hieronymus Bosch.

26.

See Gulissani Sutta, Majjhima Nikaya, No. 69.

27.

See Wheel No. 20, The Three Signata.

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN

AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
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The Sutta Pitaka, the second division of the Tipitaka, consists of more than 10,000 suttas (discourses) delivered by the Buddha and his close disciples during and shortly after the Buddha's forty-five year teaching career, as well as many additional verses by other members of the Sangha. More than one thousand sutta translations are available on this website.

The suttas are grouped into five nikayas, or collections:

Digha Nikaya

The "Long" Discourses (Pali digha = "long") consists of 34 suttas, including the longest ones in the Canon. The subject matter of these suttas ranges widely, from colorful folkloric accounts of the beings inhabiting the deva worlds (DN 20) to down-to-earth practical meditation instructions (DN 22), and everything in between. Recent scholarship suggests that a distinguishing trait of the Digha Nikaya may be that it was "intended for the purpose of propaganda, to attract converts to the new religion." [1]

Majjhima Nikaya

The "Middle-length" Discourses (Pali majjhima = "middle") consists of 152 suttas of varying length. These range from some of the most profound and difficult suttas in the Canon (e.g., MN 1) to engaging stories full of human pathos and drama that illustrate important principles of the law of kamma (e.g., MN 57, MN 86).

Samyutta Nikaya

The "Grouped" Discourses (Pali samyutta = "group" or "collection") consists of 2,889 relatively short suttas grouped together by theme into 56 samyuttas.

Anguttara Nikaya

The "Further-factored" Discourses (Pali anga = "factor" + uttara = "beyond," "further") consists of several thousand short suttas, grouped together into eleven nipatas according to the number of items of Dhamma covered in each sutta. For example, the Eka-nipata ("Book of the Ones") contains suttas about a single item of Dhamma; the Duka-nipata ("Book of the Twos") contains suttas dealing with two items of Dhamma, and so on.

Khuddaka Nikaya

The "Division of Short Books" (Pali khudda = "smaller," "lesser"), consisting of fifteen books (eighteen in the Burmese edition):

Khuddakapatha — The Short Passages
Dhammapada — The Path of Dhamma
Udana — Exclamations
Itivuttaka — The Thus-saids
Sutta Nipata — The Sutta Collection
Vimānavatthu — Stories of the Celestial Mansions
Petavatthu — Stories of the Hungry Ghosts
Theragāthā — Verses of the Elder Monks
Therīgāthā — Verses of the Elder Nuns
Jātaka — Birth Stories
Niddesa — Exposition
Paṭisambhidamaggā — Path of Discrimination
Apadāna — Stories
Buddhavaṃsa — History of the Buddhas
Cariyapitaka — Basket of Conduct
Nettipakaraṇa (Burmese Tipitaka only)
Petakopadesa (Burmese Tipitaka only)
Milindapañha — Questions of Milinda (Burmese Tipitaka only)
Notes

1.

Bhikkhu Bodhi, *Connected Discourses of the Buddha* (Somerville, Mass.: Wisdom Publications, 2000), p.31, referring to Joy Manné's "Categories of Sutta in the Pali Nikayas and Their Implications for Our Appreciation of the Buddhist Teaching and Literature," *Journal of the Pali Text Society* 15 (1990): 29-87.

See also: "Befriending the Suttas: Tips on Reading the Pali Discourses"

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[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)

Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
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The Long Discourses
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The Digha Nikaya, or "Collection of Long Discourses" (Pali digha = "long") is the first division of the Sutta Pitaka, and consists of thirty-four suttas, grouped into three vaggas, or divisions:

Silakkhandha-vagga — The Division Concerning Morality (13 suttas)

Maha-vagga — The Large Division (10 suttas)

Patika-vagga — The Patika Division (11 suttas)

For a complete translation, see Maurice Walshe's *The Long Discourses of the Buddha: A Translation of the Digha Nikaya* (formerly titled: *Thus Have I Heard*) (Boston: Wisdom Publications, 1987).

A selected anthology of 12 suttas from the Digha Nikaya, *Handful of Leaves, Volume One*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The translator appears in the square brackets []. The braces {} contain the volume and starting page number in the PTS romanized Pali edition.

DN 1: Brahmajāla Sutta — The All-embracing Net of Views {D i 1} [Bodhi | Thanissaro]. In this important sutta, the first in the Tipitaka, the Buddha describes sixty-two philosophical and speculative views concerning the self and the world that were prevalent among spiritual seekers of his day. In rejecting these teachings — many of which thrive to this day — he decisively establishes the parameters of his own.

DN 2: Samaññaphala Sutta — The Fruits of the Contemplative Life {D i 47} [Thanissaro]. King Ajatasattu asks the Buddha, "What are the fruits of the contemplative life, visible in the here and now?" The Buddha replies by painting a comprehensive portrait of the Buddhist path of training, illustrating each stage of the training with vivid similes.

DN 9: Potthapada Sutta — About Potthapada {D i 178} [Thanissaro]. The wandering ascetic Potthapada brings to the Buddha a tangle of questions concerning the nature of perception. The Buddha clears up the matter by reviewing the fundamentals of concentration meditation and showing how it can lead to the ultimate cessation of perception.

DN 11: Kevatta (Kevaddha) Sutta — To Kevatta {D i 211} [Thanissaro]. This discourse explores the role of miracles and conversations with heavenly beings as a possible basis for faith and belief. The Buddha does not deny the reality of such experiences, but he points out that — of all possible miracles — the only reliable one is the miracle of instruction in the proper training of the mind. As for heavenly beings, they are subject to greed, anger, and delusion, and so the information they give — especially with regard to the miracle of instruction — is not necessarily trustworthy. Thus the only valid basis for faith is the instruction that, when followed, brings about the end of one's own mental defilements. The tale that concludes the discourse is one of the finest examples of the early Buddhist sense of humor. [TB]

DN 12: Lohicca Sutta — To Lohicca {D i 224} [Thanissaro]. A non-Buddhist poses some good questions: If Dhamma is something that one must realize for oneself, then what is the role of a teacher? Are there any teachers who don't deserve some sort of criticism? The Buddha's reply includes a sweeping summary of the entire path of practice.

DN 15: Maha-nidana Sutta — The Great Causes Discourse {D ii 55} [Thanissaro]. One of the most profound discourses in the Pali canon, which gives an extended treatment of the teachings of dependent co-arising (paticca samuppada) and not-self (anatta) in an outlined context of how these teachings function in practice. An explanatory preface is included.

DN 16: Maha-parinibbana Sutta — Last Days of the Buddha/The Great Discourse on the Total Unbinding {D ii 137; chapters 5-6} [Vajira/Story | Thanissaro]. This wide-ranging sutta, the longest one in the Pali canon, describes the events leading up to, during, and immediately following the death and final release (parinibbana) of the Buddha. This colorful narrative contains a wealth of Dhamma teachings, including the Buddha's final instructions that defined how Buddhism would be lived and practiced long after the Buddha's death — even to this day. But this sutta also depicts, in simple language, the poignant human drama that unfolds among the Buddha's many devoted followers around the time of the death of their beloved teacher.

DN 20: Maha-samaya Sutta — The Great Assembly/The Great Meeting {D ii 253} [Piyadassi | Thanissaro]. A large group of devas pays a visit to the Buddha. This sutta is the closest thing in the Pali canon to a "Who's Who" of the deva worlds, providing useful material for anyone interested in the cosmology of early Buddhism.

DN 21: Sakka-pañha Sutta — Sakka's Questions {D ii 276; chapter 2} [Thanissaro (excerpt)]. Sakka, the deva-king, asks the Buddha about the sources of conflict, and about the path of practice that can bring it to an end. This discourse ends with a humorous account about Sakka's frustration in trying to learn the Dhamma from other contemplatives. It's hard to find a teacher when you're a king.

DN 22: Maha-satipatthana Sutta — The Great Establishing of Mindfulness Discourse {D ii 290} [Burma Piṭaka Assn. | Thanissaro]. This sutta sets out the full formula for the practice of establishing mindfulness, and then gives an extensive account of one phrase

in the formula: what it means to remain focused on any of the four frames of reference—body, feelings, mind, and mental qualities—in and of itself. [The text of this sutta is identical to that of the Satipatthana Sutta (MN 10), except that the Majjhima version omits the exposition of the Four Noble Truths (sections 5a,b,c and d in part D of this version).] [TB]

DN 26: Cakkavatti Sutta — The Wheel-turning Emperor {D iii 58} [Thanissaro (excerpt)]. In this excerpt the Buddha explains how skillful action can result in the best kind of long life, the best kind of beauty, the best kind of happiness, and the best kind of strength.

DN 29: Pāsādika Sutta — The Inspiring Discourse {D iii 117} [Thanissaro]. Toward the end of his life, the Buddha describes his accomplishment in establishing, through the Dhamma and Vinaya, a complete holy life that will endure after his passing. Listing some of the criticisms that might be leveled against him and his Dhamma-Vinaya, he shows how those criticisms should be refuted. [TB]

DN 31: Sigalovada Sutta — The Buddha's Advice to Sigalaka/The Discourse to Sigala {D iii 180} [Kelly/Sawyer/Yareham | Narada]. The householder's code of discipline, as described by the Buddha to the layman Sigala. This sutta offers valuable practical advice for householders on how to conduct themselves skillfully in their relationships with parents, spouses, children, pupils, teachers, employers, employees, friends, and spiritual mentors so as to bring happiness to all concerned.

DN 32: Atanatiya Sutta — Discourse on Atanatiya {D iii 194} [Piyadassi]. One of the "protective verses" (paritta) that are chanted to this day for ceremonial purposes by Theravada monks and nuns around the world. See Piyadassi Thera's The Book of Protection.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

Sutta Pitaka

DN

MN

SN

AN

KN

Khp

Dhp

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Iti

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Abhidhamma

Majjhima Nikaya

The Middle-length Discourses

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The Majjhima Nikaya, or "Middle-length Discourses" of the Buddha, is the second of the five nikayas (collections) of the Sutta Pitaka.

This nikaya consists of 152 discourses by the Buddha and his chief disciples, which together constitute a comprehensive body of teaching concerning all aspects of the Buddha's teachings.

For a complete translation, see *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi (Boston: Wisdom Publications, 1995).[1] The Introduction to that book contains a synopsis of the Buddha's teachings and their expression in the Majjhima.

A selected anthology of 82 suttas from the Majjhima Nikaya, *Handful of Leaves, Volume Two*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The translator appears in the square brackets []. The braces {} contain the volume and starting page number in the Pali Text Society's romanized Pali edition.

The sutta summaries appearing below that are marked "[BB]" were adapted from Bhikkhu Bodhi's summaries (in *The Middle Length Discourses of the Buddha*) and are used with permission. Those marked "[TB]" were provided by Thanissaro Bhikkhu. The rest were written by the ATI editor.

Note

1.

Owners of this book will find this printable table of contents [PDF icon] very helpful. It is designed to be cut in half and stuck inside the cover. It was prepared by Bhikkhu Kumara & Tahn Varado.

MN 1: Mulapariyaya Sutta — The Root Sequence {M i 1} [Thanissaro]. In this difficult

but important sutta the Buddha reviews in depth one of the most fundamental principles of Buddhist thought and practice: namely, that there is no thing — not even Nibbana itself — that can rightly be regarded as the source from which all phenomena and experience emerge.

MN 2: Sabbasava Sutta — Discourse on All Āsavas/All the Fermentations {M i 6} [Burma Piṭaka Assn. | Thanissaro]. The Buddha teaches seven methods for eliminating from the mind the deeply rooted defilements (sensuality, becoming, views, and ignorance) that obstruct the realization of Awakening.

MN 4: Bhaya-bherava Sutta — Fear & Terror {M i 16} [Thanissaro]. What would it take to live in solitude in the wilderness, completely free of fear? The Buddha explains.

MN 5: Anaṅgaṇa Sutta — Unblemished {M i 24} [Thanissaro]. Ven. Sāriputta explains the blemishes of the mind: the influences of evil, unskillful wishes. [TB]

MN 6: Ākaṅkheyya Sutta — If One Would Wish {M i 33} [Thanissaro]. The wishes that can be fulfilled by brining the precepts to perfection, being committed to inner tranquility of awareness, not neglecting jhāna, being endowed with insight, and frequenting empty dwellings. [TB]

MN 7: Vatthupama Sutta — The Simile of the Cloth {M i 36} [Nyanaponika]. With a simple simile the Buddha illustrates the difference between a defiled mind and a pure mind. [BB]

MN 8: Sallekha Sutta — The Discourse on Effacement {M i 40} [Nyanaponika]. The Buddha explains how unskillful qualities in the heart can be eradicated through meditation.

MN 9: Sammaditthi Sutta — The Discourse on Right View/Right View {M i 46} [Ñānamoli/Bodhi | Thanissaro]. How the four noble truths, dependent co-arising, and the knowledge that ends mental fermentation all build upon the basic dichotomy between skillful and unskillful action.

[SuttaReadings.net icon] MN 10: Satipatthana Sutta — The Establishing of Mindfulness Discourse {M i 55} [Nyanasatta | Soma | Thanissaro]. This sutta sets out the full formula for the practice of establishing mindfulness, and then gives an extensive account of one phrase in the formula: what it means to remain focused on any of the four frames of reference—body, feelings, mind, and mental qualities—in and of itself. [TB] [The text of this sutta is identical to that of the Maha-satipatthana Sutta (DN 22), but without its detailed exposition of the Four Noble Truths (sections 5a,b,c and d in part D of that version).]

MN 11: Cula-sihanada Sutta — The Shorter Discourse on the Lion's Roar {M i 63} [Ñānamoli/Bodhi]. The Buddha declares that only through practicing in accord with the Dhamma can Awakening be realized. His teaching is distinguished from those of other religions and philosophies through its unique rejection of all doctrines of self. [BB]

MN 12: Maha-sihanada Sutta — The Great Discourse on the Lion's Roar {M i 68} [Ñānamoli/Bodhi]. The Buddha expounds the ten powers of a Tathagata, his four kinds of intrepidity, and other superior qualities which entitle him to "roar his lion's roar in the assemblies." [BB]

MN 13: Maha-dukkhakkhandha Sutta — The Great Mass of Stress {M i 83} [Thanissaro]. In deliciously graphic terms, the Buddha describes the allures and drawbacks of sensuality, physical form, and feeling. What better incentive could there be

to escape samsara once and for all?

MN 14: Cula-dukkhakkhandha Sutta — The Lesser Mass of Stress {M i 91} [Thanissaro]. What mental qualities must be abandoned in order to free oneself of greed, aversion, and delusion? Can painful austerities be used to purify oneself and burn away the karmic fruit of past misdeeds? Through question-and-answer dialogues with the lay follower Mahanama and with a group of Jain ascetics, the Buddha lays these questions to rest.

MN 18: Madhupindika Sutta — The Ball of Honey {M i 108} [Thanissaro]. A man looking to pick a fight asks the Buddha to explain his doctrine. The Buddha's answer mystifies not only the man, but also a number of monks. Ven. Maha Kaccana finally provides an explanation, and in the course of doing so explains what is needed to bring the psychological sources of conflict to an end.

MN 19: Dvedhavitakka Sutta — Two Sorts of Thinking {M i 114} [Thanissaro]. The Buddha recounts the events leading up to his Awakening, and describes his discovery that thoughts connected with sensuality, ill-will, and harmfulness do not lead one to Awakening, while those connected with their opposites (renunciation, non ill-will, and harmlessness) do.

[SuttaReadings.net icon] MN 20: Vitakkasanthana Sutta — The Removal of Distracting Thoughts/The Relaxation of Thoughts {M i 118} [Soma | Thanissaro]. The Buddha offers five practical methods of responding wisely to unskillful thoughts (thoughts connected with desire, aversion, or delusion).

[SuttaReadings.net icon] MN 21: Kakacupama Sutta — The Parable of the Saw/The Simile of the Saw {M i 122} [Thanissaro | Buddharakkhita (excerpt)]. The Buddha tells the story of a wise slave who deliberately tests her mistress's patience. The Buddha invokes several memorable similes here to illustrate the correct way to develop patience.

MN 22: Alagaddupama Sutta — The Snake Simile/The Water-Snake Simile {M i 130} [Nyanaponika | Thanissaro]. Using two famous similes, the Buddha shows how the development of right view calls for the skillful application both of grasping and of letting-go. The sutta includes one of the Canon's most important expositions on the topic of not-self.

MN 24: Ratha-vinita Sutta — Relay Chariots {M i 145} [Thanissaro]. Using the simile of a set of relay chariots, Ven. Punna Mantaniputta explains the relationship of the factors of the path to the goal of the holy life. [TB]

MN 26: Ariyapariyesana Sutta — The Noble Search {M i 160} [Thanissaro]. Most of us spend a good part of our lives looking for happiness in all the wrong places. In this sutta the Buddha recounts the story of his own search and points out where a true and lasting happiness can be found.

MN 27: Cula-hatthipadopama Sutta — The Shorter Elephant Footprint Simile {M i 175} [Thanissaro]. At what point do you know for sure that the Buddha's awakening was genuine? [TB]

MN 28: Maha-hatthipadopama Sutta — The Great Elephant Footprint Simile {M i 184} [Thanissaro]. An explanation of the four noble truths, focusing on the aggregate of physical form and showing (1) how all the aggregates are interrelated and (2) how all four noble truths, together with the principle of dependent co-arising, are related to the aggregates. [TB]

MN 29: Maha Saropama Sutta — The Longer Heartwood-simile Discourse {M i 192} [Thanissaro]. The Buddha compares the rewards of the practice to different parts of a large tree, with total release the most valuable part of the tree: the heartwood. [TB]

MN 30: Cula Saropama Sutta — The Shorter Heartwood-simile Discourse {M i 198} [Thanissaro]. The Buddha compares the rewards of the practice to different parts of a large tree, with total release the most valuable part of the tree: the heartwood. [TB]

MN 33: Maha-gopālaka Sutta — The Greater Cowherd Discourse {M i 220} [Thanissaro]. Eleven factors that are conducive to spiritual growth, and eleven that are obstructive. (Apart from the preamble, this sutta is identical to AN 11.18.)

MN 34: Culagopālaka Sutta — The Shorter Discourse on the Cowherd {M i 225} [Olendzki (excerpt)]. In this brief excerpt the Buddha urges his monks to cross over to the lasting safety of Nibbana.

MN 35: Cula-Saccaka Sutta — The Shorter Discourse to Saccaka {M i 237} [Thanissaro]. Even though the Buddha did not usually seek debates, he knew how to reply effectively when attacked. In this discourse, he gets Saccaka — who uses a variety of cheap debater's tricks — to trip over those tricks. However, the Buddha goes beyond simply defeating Saccaka in debate. He then takes the opportunity to teach him the Dhamma. [TB]

MN 36: Maha-Saccaka Sutta — The Longer Discourse to Saccaka {M i 237} [Thanissaro]. In response to an insinuating remark — that his ability not to be overcome by pleasure and pain is due simply to the fact that he never experienced any intense pleasures or pains — the Buddha recounts the pains he endured in his austerities, and the pleasures that attended the path to and his attainment of Awakening.

MN 38: Mahatanhasankhaya Sutta — The Greater Craving-Destruction Discourse {M i 256} [Thanissaro]. A long discourse in which the Buddha discusses how to understand the role of consciousness — as a process — in the process of birth in a way that actually can lead to the end of birth.

MN 39: Maha-Assapura Sutta — The Greater Discourse at Assapura {M i 271} [Thanissaro]. The Buddha outlines the full course of training by which a meditator may earn the right to call him- or herself a true contemplative. As presented here, the training begins with conscience and concern for the results of one's actions, and leads progressively through the cultivation of virtue, sense-restraint, moderation, wakefulness, mindfulness, alertness, the four jhanas, finally culminating in the realization of the insight knowledges.

MN 41: Saleyyaka Sutta — The Brahmins of Sala/(Brahmins) of Sala {M i 285; MLS ii 379} [Ñānamoli | Thanissaro]. A discussion of ten types of skillful and unskillful conduct in body, speech, and mind, and of the future rewards open to those who follow the guidelines to skillful conduct. [TB]

MN 43: Mahavedalla Sutta — The Greater Set of Questions-and-Answers {M i 292} [Thanissaro]. Ven. Sariputta answers questions dealing with discernment, right view, and the higher meditative attainments.

MN 44: Culavedalla Sutta — The Shorter Set of Questions-and-Answers {M i 299} [Thanissaro]. Dhammadinna the nun fields a series of Dhamma questions put to her by her former husband: questions on self-identification, cessation, penetration into the true nature of feeling, and the attainment of Nibbana.

MN 45: Cula-dhammasamadana Sutta — The Shorter Discourse on Taking on Practices {M i 305} [Thanissaro]. Is something right because it feels right? [TB]

MN 48: Kosambiyā Sutta — In Kosambī {M i 320} [Thanissaro]. Teaching a group of monks who have been quarreling over a minor matter, the Buddha outlines the causes for harmony in a group and reminds the monks of the purpose of their training: the right ending of suffering and stress. [TB]

MN 49: Brahma-nimantanika Sutta — The Brahma Invitation {M i 326} [Thanissaro]. The Buddha disarms two powerful antagonists through his profound understanding of the nature of consciousness.

MN 52: Atthakanagara Sutta — To the Man from Atthakanagara {M i 349} [Thanissaro]. Ven. Ananda describes eleven modes of practice that can lead to the Deathless. (Apart from the preamble, this sutta is identical to AN 11.17.)

MN 53: Sekha-patipada Sutta — The Practice for One in Training {M i 353} [Thanissaro]. "Consummate in clear-knowing and conduct" is a standard epithet for the Buddha. This sutta explains what it means, and shows that it can be used to describe an arahant as well. [TB]

MN 54: Potaliya Sutta — To Potaliya {M i 359} [Thanissaro (excerpt)]. Using seven graphic similes for the drawbacks of sensual passions, the Buddha teaches Potaliya the householder what it means, in the discipline of a noble one, to have entirely cut off one's worldly affairs. [TB]

MN 57: Kukkuravatika Sutta — The Dog-duty Ascetic {M i 387} [Ñānamoli]. Act like a dog, and that's what you'll become. The moral: choose your actions with care.

[SuttaReadings.net icon] MN 58: Abhaya Sutta — To Prince Abhaya {M i 392} [Thanissaro]. The Buddha explains the criteria for determining whether or not something is worth saying. This discourse is a beautiful example of the Buddha's skill as teacher: not only does he talk about right speech, but he also demonstrates right speech in action.

MN 59: Bahuvédaniya Sutta — The Many Kinds of Feeling/Many Things to be Experienced {M i 396} [Nyanaponika | Thanissaro]. The Buddha discusses the range of possible pleasures and joys, and concludes by advocating a pleasure that goes beyond feeling. [The text of this sutta is almost identical to that of SN 36.19.]

MN 60: Apannaka Sutta — A Safe Bet {M i 400} [Thanissaro]. The Buddha explains to a group of householders how to navigate skillfully through the maze of wrong views.

[SuttaReadings.net icon] MN 61: Ambalatthika-rahulovada Sutta — Instructions to Rahula at Mango Stone {M i 414} [Thanissaro]. The Buddha admonishes his son, the novice Rahula, on the dangers of lying and stresses the importance of constant reflection on one's motives. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

MN 62: Maha-Rahulovada Sutta — The Greater Exhortation to Rahula {M i 420} [Thanissaro]. The Buddha delivers meditation instructions to his son, the novice Rahula.

MN 63: Cula-Malunkiyovada Sutta — The Shorter Instructions to Malunkya {M i 426} [Thanissaro]. Ven. Malunkya putta threatens to disrobe unless the Buddha answers all his speculative metaphysical questions. Using the famous simile of a man shot by a

poison arrow, the Buddha reminds him that some questions are simply not worth asking. MN 66: Latukikopama Sutta — The Quail Simile {M i 447} [Thanissaro]. Fetters are strong, not because of their own tensile strength, but because of the tenacity of our unwillingness to let them go. [TB]

MN 70: Kitagiri Sutta — At Kitagiri {M i 473} [Thanissaro]. A discourse on the importance of conviction in the Buddhist path. Not only is conviction a prerequisite for listening to the Buddha's teachings with respect, but — as is shown by the unusual discussion here categorizing the types of noble disciples — it can underlie the practice all the way to the Deathless. [TB]

MN 72: Aggi-Vacchagotta Sutta — To Vacchagotta on Fire {M i 483} [Thanissaro]. The Buddha explains to a wanderer why he does not hold any speculative views. Using the simile of an extinguished fire he illustrates the destiny of the liberated being. [BB]

MN 74: Dighanaka Sutta — To LongNails {M i 497} [Thanissaro]. A discussion of how to abandon doctrinaire views of radical acceptance, radical rejection, and any combination of the two. [TB]

MN 75: Magandiya Sutta — To Magandiya {M i 501} [Thanissaro (excerpt)]. In this passage, the Buddha teaches a member of a hedonist sect about the nature of true pleasure and true health. [TB]

MN 78: Samana-Mundika Sutta — Mundika the Contemplative {M ii 22} [Thanissaro]. The highest attainment is not simply the abandoning of unskillful actions and a reversion to childlike harmlessness. It requires first developing skillful habits and skillful resolves, and then letting them go. [TB]

MN 82: Ratthapala Sutta — About Ratthapala {M ii 54} [Thanissaro]. A two-part story about the monk who, the Buddha said, was foremost among his disciples in ordaining on the power of pure conviction. In the first part of the story, Ratthapala deals with his parents' opposition to his ordaining, and their attempts, after ordination, to lure him back to lay life. In the second part, he recalls the four observations about the world that inspired him, as a healthy and wealthy young man, to ordain in the first place.

MN 86: Angulimala Sutta — About Angulimala {M ii 97} [Thanissaro]. A murderous bandit takes refuge in the Buddha, develops a heart of compassion, and becomes an arahant. [TB]

MN 87: Piyajatika Sutta — From One Who Is Dear {M ii 106} [Thanissaro]. King Pasenadi of Kosala figures prominently in many discourses as a devout follower of the Buddha. In this discourse we learn how — thanks to Queen Mallika's astuteness — the king first became favorably disposed toward the Buddha. [TB]

MN 90: Kannakatthala Sutta — At Kannakatthala {M ii 125} [Thanissaro]. A case study in how social advantages can be a spiritual liability. The discussion focuses on the factors needed for release — attainable by all people, regardless of caste or race — while the gently satirical frame story shows how the life of a king, or any highly placed person, presents obstacles to developing those factors. [TB]

MN 93: Assalayana Sutta — With Assalayana {M ii 147} [Thanissaro]. The Buddha enters into a debate with a brahman on whether one's worth as a person is determined by birth or by behavior. Although some of the arguments he presents here deal with the specifics of brahman caste pride, many of them are applicable to issues of racism and nationalism in general. [TB]

MN 95: Canki Sutta — With Canki {M ii 164} [Ñānamoli (excerpt) | Thanissaro (excerpt)]. A pompous brahman teenager questions the Buddha about safeguarding, awakening to, and attaining the truth. In the course of his answer, the Buddha describes the criteria for choosing a reliable teacher and how best to learn from such a person. [TB]

MN 97: Dhanañjani Sutta — To Dhanañjanin {M ii 184} [Thanissaro]. A poignant story of a lay person whose welfare was of special concern to Ven. Sariputta, this discourse teaches two lessons in heedfulness. (1) If you're engaging in wrong livelihood, don't expect to escape the karmic consequences even if you're doing it to fulfil your duties to your family, parents, or friends. (2) Don't be satisfied with mundane levels of attainment in meditation when there is still more to be done. [TB]

MN 101: Devadaha Sutta — At Devadaha {M ii 214} [Thanissaro]. The Buddha refutes a Jain theory of kamma, which claims that one's present experience is determined solely by one's actions in past lives, and that the effects of past unskillful actions can be "burned away" through austerity practices. The Buddha here outlines one of his most important teachings on kamma: that it is both the results of past deeds and present actions that shape one's experience of the present. It is precisely this interaction of present and past that opens up the very possibility of Awakening.

MN 102: Pañcattaya Sutta — Five & Three {M ii 228} [Thanissaro (excerpt)]. This excerpt discusses views that can get in the way of awakening. Some of the views are speculative, whereas as the most subtle obstructions come from overestimating your meditation attainment. [TB]

MN 105: Sunakkhatta Sutta — To Sunakkhatta {M ii 252} [Thanissaro]. The Buddha addresses the problem of meditators who overestimate their progress in meditation. The sutta ends with a warning: anyone who claims enlightenment as license for unrestrained behavior is like someone who fails to follow the doctor's orders after surgery, who knowingly drinks a cup of poison, or who deliberately extends a hand toward a deadly snake. [TB]

MN 106: Aneñja-sappaya Sutta — Conducive to the Imperturbable {M ii 261} [Thanissaro]. Advanced meditation instruction: how the fourth jhana and the formless attainments can be developed and used as a basis for the realization of Nibbana.

MN 107: Ganakamoggallana Sutta — The Discourse to Ganaka-Moggallana {M iii 1} [Horner]. The Buddha sets forth the gradual training of the Buddhist monk and describes himself as a "shower of the way." [BB]

MN 108: Gopaka Moggallana Sutta — Moggallana the Guardsman {M iii 7} [Thanissaro]. Ven. Ananda explains how the Sangha maintains its unity and internal discipline after the passing away of the Buddha [BB]. Interestingly, this sutta also shows that early Buddhist practice had no room for many practices that developed in later Buddhist traditions, such as appointed lineage holders, elected ecclesiastical heads, or the use of mental defilements as a basis for concentration practice. [TB]

MN 109: Maha-punnama Sutta — The Great Full-moon Night Discourse {M iii 15} [Thanissaro]. A thorough discussion of issues related to the five aggregates. Toward the end of the discussion, a monk thinks that he has found a loophole in the teaching. The way the Buddha handles this incident shows the proper use of the teachings on the aggregates: not as a metaphysical theory, but as a tool for questioning clinging and so gaining release. [TB]

MN 110: Cula-punnama Sutta — The Shorter Discourse on the Full-moon Night {M iii 20} [Thanissaro]. How to recognize — and become — a person of integrity.

MN 111: Anupada Sutta — One After Another {M iii 25} [Thanissaro]. A description of how insight can be developed either while in, or immediately after withdrawing from, the different levels of jhana.

MN 113: Sappurisa Sutta — A Person of Integrity {M iii 37} [Thanissaro]. What is a person of integrity?

MN 116: Isigili Sutta — The Discourse at Isigili {M iii 68} [Piyadassi]. The Buddha enumerates the many paccekabuddhas who lived on Isigili mountain.

MN 117: Maha-cattarisaka Sutta — The Great Forty {M iii 71} [Thanissaro]. On the nature of noble right concentration, and its interdependence with all the factors of the noble eightfold path.

MN 118: Anapanasati Sutta — Mindfulness of Breathing {M iii 78} [Thanissaro]. One of the most important texts for beginning and veteran meditators alike, this sutta is the Buddha's roadmap to the entire course of meditation practice, using the vehicle of breath meditation. The simple practice of mindfulness of breathing leads the practitioner gradually through 16 successive phases of development, culminating in full Awakening.

MN 119: Kayagata-sati Sutta — Mindfulness Immersed in the Body {M iii 88} [Thanissaro]. This sutta serves as a companion to the Anapanasati Sutta, and explains the importance of establishing a broad awareness of the body in meditation to develop jhana.

MN 121: Cula-suññata Sutta — The Lesser Discourse on Emptiness {M iii 104} [Thanissaro]. The Buddha instructs Ven. Ananda on the practice that leads to the "entry into emptiness," the doorway to liberation. [TB]

MN 122: Maha-suññata Sutta — The Greater Discourse on Emptiness {M iii 109} [Thanissaro]. The Buddha instructs Ananda on several practical aspects of the meditative dwelling in emptiness, a mode of awareness that can ultimately bring the meditator to the threshold of Awakening.

MN 123: Acchariy'abbhūta-dhamma Sutta — Amazing & Astounding Qualities {M iii 118} [Thanissaro]. A miraculous account of the Buddha's birth.

MN 125: Dantabhumi Sutta — The Discourse on the 'Tamed Stage' {M iii 128} [Horner]. By analogy with the taming of an elephant, the Buddha explains how he tames his disciples. [BB]

MN 126: Bhumiya Sutta — To Bhumiya {M iii 138} [Thanissaro]. Does the desire for Awakening get in the way of Awakening? According to this discourse, the question of desiring or not desiring is irrelevant as long as one develops the appropriate qualities that constitute the path to Awakening. The discourse is also very clear on the point that there are right and wrong paths of practice: as a geographer might say, not every river flows to the sea. [TB]

MN 130: Devaduta Sutta — The Deva Messengers {M iii 178} [Thanissaro]. The Buddha's eyewitness account of hell.

[SuttaReadings.net icon] MN 131: Bhaddekaratta Sutta — The Discourse on the Ideal Lover of Solitude/An Auspicious Day {M iii 187} [Ñānānanda | Thanissaro]. In this stirring discourse the Buddha underscores the vital urgency of keeping one's attention firmly rooted in the present moment. After all, the past is gone, the future isn't here; this

present moment is all we have.

MN 135: Cula-kammavibhanga Sutta — The Shorter Exposition of Kamma/The Shorter Analysis of Action {M iii 202} [Nanamoli | Thanissaro]. Why do some people live a long life, but others die young? Why are some people born poor, but others born rich? The Buddha explains how kamma accounts for a person's fortune or misfortune.

MN 136: Maha Kammavibhanga Sutta — The Great Exposition of Kamma/The Greater Analysis of Action {M iii 207} [Nanamoli | Thanissaro]. Two lessons in the dangers of quick generalization. In the first, the Buddha points out that the perception of all feeling as stressful is not appropriate at all stages of the practice. In the second, he shows that generalizing too quickly on the basis of what one sees in meditation can lead to serious wrong view. [TB]

MN 137: Salayatana-vibhanga Sutta — An Analysis of the Six Sense-media {M iii 215} [Thanissaro]. A discussion of the emotions: where they come from, how they function in the path of practice, and how they manifest in an awakened person who is fit to teach others. [TB]

MN 138: Uddesa-vibhanga Sutta — An Analysis of the Statement {M iii 223} [Thanissaro]. How to attend to outside objects without letting the mind become externally scattered, and how to focus in strong states of absorption without becoming internally positioned. It's not easy, but it can be done. [TB]

MN 140: Dhatu-vibhanga Sutta — An Analysis of the Properties {M iii 237} [Thanissaro]. A poignant story in which a wanderer, searching for the Buddha, meets the Buddha without realizing it. He recognizes his mistake only after the Buddha teaches him a profound discourse on four determinations and the six properties of experience. An excellent illustration of the Buddha's statement, "Whoever sees the Dhamma sees me." [TB]

MN 141: Saccavibhanga Sutta — Discourse on The Analysis of the Truths/An Analysis of the Truths {M iii 248} [Piyadassi | Thanissaro]. Ven. Sariputta gives a detailed elaboration on the Buddha's teaching of the Four Noble Truths.

[SuttaReadings.net icon] MN 143: Anathapindikovada Sutta — Instructions to Anathapindika/Advice to A Dying Man {M iii 258} [Thanissaro | Olendzki (excerpt)]. Ven. Sariputta offers a deep teaching on non-clinging to the ailing lay-follower Anathapindika.

MN 146: Nandakovada Sutta — Nandaka's Exhortation {M iii 270} [Thanissaro]. Ven. Nandaka discusses impermanence with a large group of nuns, driving his point home with particularly vivid similes. It was an effective teaching: soon afterwards, these nuns all become enlightened.

MN 147: Cula-Rahulovada Sutta — The Shorter Exposition to Rahula {M iii 277} [Thanissaro]. The Buddha leads his son, Ven. Rahula, to arahantship.

MN 148: Chachakka Sutta — The Six Sextets {M iii 280} [Thanissaro]. How the contemplation of the six senses leads to an understanding of not-self and, ultimately, to Awakening.

MN 149: Maha-salayatanika Sutta — The Great Six Sense-media Discourse {M iii 287} [Thanissaro]. How a clear understanding of the six senses leads to the development of the Wings to Awakening and to final release.

MN 152: Indriya-bhavana Sutta — The Development of the Faculties {M iii 298} [Thanissaro]. What qualifies as full mastery of the senses?

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Samyutta Nikaya](#)

[The Grouped Discourses](#)

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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11

Nidana Vagga: 12 13 14 15 16 17 18 19 20 21

Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34

Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44

Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas

grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, *Handful of Leaves*, Volume Three, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (*The Book of the Kindred Sayings*). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's *Connected Discourses of the Buddha* ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭivīditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, “I am,” arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds

King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from

Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmins

SN 7.1: Dhanañjaṇī Sutta — Dhanañjaṇī {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255} [Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Maṇibhadda Sutta — With Maṇibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The

Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe]. What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Piḷhika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714}

[Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe].

Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassanaa Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The

Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro].

Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven.

Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical

structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro].

These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro]. What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Nanamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven. Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaajo Sutta — About Bharadvaja/Bhaaradvaaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven. Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in

eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana):

When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters

worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: 3x6x6=108).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro].

A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."]

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no

longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro].

The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro].

The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro].

The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkhatta Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many

discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of

Mindfulness)

[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishing of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishing of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro].

Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions

[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths

[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power

[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dīpa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesālī Sutta — At Vesālī {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñanamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading

out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

Khp

Dhp

Ud

Iti

Sn

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Anguttara Nikaya

The Further-factored Discourses

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Nipata: 1 2 3 4 5 6 7 8 9 10 11

The Anguttara Nikaya, the fourth division of the Sutta Pitaka, consists of several thousand[1] suttas arranged in eleven books (nipatas) according to numerical content. For example, the first nipata — the Book of the Ones — contains suttas concerning a single topic; the second nipata — the Book of the Twos — contains suttas concerning pairs of things (e.g., a sutta about tranquillity and insight; another about the two people one can never adequately repay (one's parents); another about two kinds of happiness; etc.); the third nipata contains suttas concerning three things (e.g., a sutta on the three kinds of praiseworthy acts; another about three kinds of offense), and so on.

At first glance this may seem a rather pedantic classification scheme, but in fact it often proves quite useful. For example, if you dimly recall having heard something about the five subjects worthy of daily contemplation and you'd like to track down the original passage in the Canon, a good place to begin your search is the Book of the Fives in the Anguttara. (The Index by Number may also be helpful in such cases.)

For a complete translation, see Bhikkhu Bodhi's *The Numerical Discourses of the Buddha: A New Translation of the Anguttara Nikaya* (Boston: Wisdom Publications, 2012).

A selected anthology of 333 suttas from the Anguttara Nikaya, *Handful of Leaves*, Volume Four, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by nipata (book) and sutta, with the suttas numbered sequentially from the start of each nipata, using as a guide the Woodward & Hare PTS English translations of the Anguttara Nikaya (*The Book of the Gradual Sayings*). Because suttas in the Anguttara have often been numbered inconsistently in different Tipitaka editions and translations, I have also provided alternate reference numbers in the braces {} that follow the sutta descriptions. For all suttas, these alternate references include the volume and starting page number in the PTS romanized Pali edition of the Anguttara Nikaya (example: A i 60 = PTS Anguttara Nikaya volume one, page 60). For suttas in the Ones and Twos, whose numberings are particularly problematic, I have also included the nipata, vagga (chapter), and number of the sutta, with suttas counted from the start of each vagga (example: II,iii,5 = Book of the Twos, third vagga, fifth

sutta).

The translator appears in the square brackets [].

Note

1.

The exact count of suttas in the Anguttara depends on the particular edition (Sri Lankan, Thai, or Burmese) and on the way the suttas are enumerated. Jayawardhana says: "Although the text tells us that it consists of 9,557 suttas, the present edition [the modern Sri Lankan Tipitaka] has only 8,777 suttas. Most of these suttas are mere repetitions with a new word added here and there. Therefore, the number of suttas distinctive in character could be brought down to a little over one thousand" [Somapala Jayawardhana, *Handbook of Pali Literature* (Colombo: Karunaratne, 1993), p. 12]. Bhikkhu Bodhi counts 2,344 suttas [Nyanaponika & Bodhi, *Numerical Discourses of the Buddha*, p. xv], while Webb counts 2,308 [Russell Webb, *An Analysis of the Pali Canon*, (Kandy: Buddhist Publication Society, 1975), p. 26].

1. Book of the Ones

AN 1.21-40: Ekadhamma Suttas — A Single Thing {A i 5; I,iii,1-10; I,iv,1-10} [Thanissaro]. The Buddha enumerates twenty things of singular importance to the spiritual path.

AN 1.31-40: Adanta Suttas — Untamed {A i 5; I,iii,1-4 and iv,9-10} [Woodward (excerpt)]. There's nothing so conducive to happiness as a mind that has been tamed.

AN 1.45-46: Udakarahaka Suttas — A Pool of Water {A i 9; I,v,5-6} [Thanissaro]. The difference between a clear mind and a muddy one.

AN 1.47: Mudu Sutta — Soft {A i 8; I,v,7} [Thanissaro]. A simile for a mind that's pliant.

AN 1.48: Lahu-parivatta Sutta — Quick to Reverse Itself {A i 10; I,v,8} [Thanissaro]. The Buddha, normally so adept at finding similes, is here at a loss.

AN 1.49-52: Pabhassara Sutta — Luminous {A i 10; (I,v,9-10; I,vi,1-2)} [Thanissaro]. The mind is inherently luminous; the unwise person can't even see that it is obscured by defilements.

AN 1.140-141: Bahujanahitāya Sutta — For the Benefit of Many People {A i 19} [Thanissaro]. It's for the benefit of the world that Dhamma is explained as Dhamma, and not-Dhamma as not-Dhamma. [TB]

AN 1.328: Duggandha Sutta — Foul-smelling {A i 34} [Thanissaro]. Becoming compared to feces. [TB]

2. Book of the Twos

AN 2.5: Appativana Sutta — Relentlessly {A i 50} [Thanissaro]. What is the one thing regarding which the Buddha does not recommend contentment?

AN 2.9: Lokapala Sutta — The Bright Protectors/Guardians of the World {A i 51} [Ireland | Thanissaro]. Conscience and concern — two qualities that keep one from harm.

AN 2.18: Ekamsena Sutta — Categorically {A i 57; II,ii,8} [Thanissaro]. The drawbacks of unskillful conduct and the rewards of skillful conduct.

AN 2.19: Kusala Sutta — Skillful {A i 58; II,ii,9} [Thanissaro]. Yes, it really is possible to abandon unskillful habits and to develop skillful ones.

AN 2.21: Bala-pandita Sutta — Fools & Wise People {A i 59; II,iii,1} [Thanissaro]. What's

the difference between a fool and a wise person?

AN 2.23: Abhasita Sutta — What Was Not Said {A i 59; II,iii,3} [Thanissaro].

AN 2.25: Neyyatha Sutta — A Meaning to be Inferred {A i 60; II,iii,5} [Thanissaro]. Two short reminders not to misquote or misrepresent the Buddha's teachings.

AN 2.30: Vijja-bhagiya Sutta — A Share in Clear Knowing {A i 61; II,iii,10} [Thanissaro]. How tranquillity (samatha) and insight (vipassana) function together to uproot passion and ignorance.

AN 2.31-32: Kataññu Suttas — Gratitude {A i 61; II,iv,1-2} [Thanissaro]. We owe a great debt to our parents. The gratitude we show to them is a measure of our personal integrity.

AN 2.33: Aññataro Brāhmaṇo Sutta — A Certain Brahman {A i 62; II,iv,3} [Nizamis]. The Buddha answers the question, "What do you teach?"

AN 2.38: Kandarayana Sutta — To Kandarayana {A i 67; II,iv,8} [Thanissaro]. What makes a person an elder worthy of respect?

AN 2.46: Ukkacita Sutta — Bombast {A i 72; II,v,6} [Thanissaro]. Two kinds of people: those who listen attentively and critically to the Dhamma, and those who listen uncritically to other teachings.

AN 2.98: Bala Sutta — Fools {A i 83; II,x,1} [Thanissaro]. Two kinds of fools.

AN 2.119: Dullabha Sutta — Hard to Find {A i 87; II,xi,2} [Thanissaro]. A grateful person is hard to find.

AN 2.125-126: Ghosa Suttas — Voice {A i 87; II,xi,8-9} [Thanissaro]. Appropriate attention (yoniso manasikara) is a condition for Right View.

3. Book of the Threes

AN 3.2: Lakkhana Sutta — Characterized (by Action) {A i 102} [Thanissaro]. How to recognize a wise person and a fool.

AN 3.15: Rathakara (Pacetana) Sutta — The Chariot Maker {A i 110} [Thanissaro]. The Buddha recalls a previous lifetime during which he was a chariot-maker "skilled in dealing with the crookedness of wood." Now, as the Buddha, he is skilled in dealing with the crookedness of thought, word, and deed.

AN 3.22: Gilana Sutta — Sick People {A i 120} [Thanissaro]. The Buddha compares the Dhamma to good medicine.

AN 3.32: Ānanda Sutta — To Ven. Ānanda {A i 132} [Thanissaro]. The Buddha explains a passage from Sn 5:3 by describing a state of concentration free from I-making and mine-making. [TB]

AN 3.33: Sāriputta Sutta — To Ven. Sāriputta {A i 133} [Thanissaro]. The Buddha explains a passage from Sn 5:13 by describing a state of concentration free from I-making and mine-making. [TB]

AN 3.34: Nidana Sutta — Causes {A i 134; Thai 3.34; BJT 3.34} [Thanissaro]. An action (kamma) performed by an arahant bears no kammic fruit. This sutta explains why. [TB]

AN 3.35: Hatthaka Sutta — To Hatthaka {A i 136; Thai 3.35; BJT 3.35} [Thanissaro]. The state of the mind, rather than the comfort of the bed, determines who gets a good night's sleep. [TB]

AN 3.38: Sukhamala Sutta — Refinement {A i 145; Thai 3.39; BJT 3.39} [Thanissaro]. The Buddha describes the insights that led him as a young man to go forth, and how those insights apply to the conduct of our own lives.

AN 3.40: Adhipateyya Sutta — Governing Principles {A i 147} [Thanissaro]. The Buddha describes three governing principles that keep one's Dhamma practice on-track.

Beware: there's nowhere to hide from your unskillful actions!

AN 3.47: Sankhata Sutta — Fabricated {A i 152} [Thanissaro]. The marks by which fabricated and unfabricated experiences can be recognized.

AN 3.48: Pabbata Sutta — A Mountain {A i 152} [Thanissaro]. A parent's responsibility to his or her family. If you want your family to prosper, then be like a mountain of virtue, conviction, and discernment.

AN 3.51: Dvejana Sutta — Two People (1) {A i 155; Thai 3.52; BJT 3.52} [Thanissaro].

AN 3.52: Dvejana Sutta — Two People (2) {A i 156; Thai 3.53; BJT 3.53} [Thanissaro].

The Buddha offers advice to two aging brahmins who are facing the end of life.

AN 3.57: Vaccha Sutta — To Vaccha {A i 160; Thai: III.58} [Thanissaro]. Every act of generosity is meritorious, but some are more so than others.

AN 3.60: Sangarava Sutta — To Sangarava {A i 168; Thai 3.61} [Thanissaro]. The Buddha answers the accusation that the spiritual path he teaches is a selfish one.

AN 3.61: Tittha Sutta — Sectarians {A i 173; Thai 3.62} [Thanissaro]. The Buddha explains how three common views about pain and pleasure can, if followed to their logical conclusion, lead to a life of inaction. He then shows how pain and pleasure actually do come about and how they can be transcended.

AN 3.62: Bhaya Sutta — Dangers {A i 178; Thai: AN 3.63} [Thanissaro]. Although fire, flood, and war may threaten to divide families, the world is fraught with even greater dangers. Here is a surefire way to overcome them all.

AN 3.65: Kalama Sutta — The Instruction to the Kalamas/To the Kalamas {A i 188; Thai 3.66} [Soma | Thanissaro]. The Buddha explains to a group of skeptics the proper criteria for accepting a spiritual teaching.

AN 3.66: Salha Sutta — To Salha {A i 193; Thai 3.67} [Ñanamoli]. The arahant Ven. Nandaka engages the layman Salha in a dialogue that ranges from elementary principles all the way to the nature of arahantship.

AN 3.67: Kathavatthu Sutta — Topics for Discussion {A i 197} [Thanissaro]. This short discourse contains detailed practical instructions on how to answer questions skillfully. A valuable teaching for politicians, debaters, and the rest of us.

AN 3.68: Titthiya Sutta — Sectarians {A i 199} [Thanissaro]. How appropriate attention (yoniso manasikara) lies at the heart of any effort to abandon the roots of greed, hatred, and delusion.

AN 3.69: Mula Sutta — Roots {A i 201} [Thanissaro]. What motivates a person to wrongly imprison people and subject them to beatings? The answer lies right here, in your own heart.

AN 3.70: Muluposatha Sutta — The Roots of the Upasatha {A i 205; Thai 3.71} [Thanissaro]. The Buddha describes to Visakha, the laywoman, right and wrong ways of observing the Upasatha days. Those who observe the Upasatha correctly are reap great rewards.

AN 3.71: Channa Sutta — To Channa the Wanderer {A i 215; Thai 3.72} [Thanissaro]. Ven. Ananda instructs Channa on abandoning the mental defilements of passion, aversion, and delusion.

AN 3.72: Ajivaka Sutta — To the Fatalists' Student {A i 217; Thai 3.73} [Thanissaro].

Ven. Ananda gives a skillful answer to the questions, "Whose teaching is right? Whose practice is right?"

AN 3.73: Sakka Sutta — To the Sakyan {A i 219; Thai 3.74} [Thanissaro]. Mahanama asks the Buddha, "Which comes first: concentration or wisdom?" Ven. Ananda answers on behalf of the Buddha, who is recovering from an illness.

AN 3.76: Bhava Sutta — Becoming (1) {A i 223; Thai 3.77} [Thanissaro]. The three levels on which becoming (bhava) operates, in relation to consciousness.

AN 3.77: Bhava Sutta — Becoming (2) {A i 224; Thai 3.78} [Thanissaro]. The three levels on which becoming (bhava) operates, in relation to intention.

AN 3.78: Silabbata Sutta — Precept & Practice {A i 225; Thai 3.79} [Thanissaro]. Are all religious paths fruitful? Ven. Ananda answers.

AN 3.81: Gadrabha Sutta — The Donkey {A i 229; Thai 3.83} [Thanissaro]. Practicing the Dhamma means more than simply acting the part.

AN 3.83: Vajjiputta Sutta — The Vajjian Monk {A i 230; Thai 3.85} [Thanissaro]. A monk who is having difficulty following all the Pāṭimokkha training rules can boil them all down to these three.

AN 3.85: Sekhin Sutta — One in Training (1) {A i 231; Thai 3.87} [Thanissaro]. The various levels of noble attainment, described in terms of the degree of accomplishment of each of the three trainings.

AN 3.86: Sekhin Sutta — One in Training (2) {A i 232; Thai 3.88} [Thanissaro]. A discussion of the various levels of noble attainment, dividing stream-winners into three types, and non-returners into five.

AN 3.88: Sikkha Sutta — Trainings (1) {A i 235; Thai 3.90} [Thanissaro].

AN 3.89: Sikkha Sutta — Trainings (2) {A i 235; Thai 3.91} [Thanissaro]. The Buddha summarizes the three aspects of Dhamma practice that should be developed.

AN 3.91: Accayika Sutta — Urgent {A i 239; Thai 3.93} [Thanissaro]. Just as a farmer can't predict when the fruit will ripen, so we can't predict when Awakening will occur. So just keep your practice strong; the rest will take care of itself.

AN 3.94: Ajaniya Sutta — The Thoroughbred {A i 244; Thai 3.97} [Thanissaro]. What qualities make a monk worthy of respect?

AN 3.99: Lonaphala Sutta — The Salt Crystal {A i 249; Thai 3.101} [Thanissaro]. A Buddhist response to the question, "Why do bad things happen to good people?"

AN 3.100 (i-x): Pansadhovaka Sutta — The Dirt-washer {A i 256; Thai 3.102} [Thanissaro].

AN 3.100 (xi-xv): Nimitta Sutta — Themes {A i 255; Thai 3.103} [Thanissaro]. The Buddha compares the skillful training of one's mind to the way a goldsmith purifies gold ore.

AN 3.105: Kuta Sutta — The Peak of the Roof {A i 261; Thai 3.110} [Thanissaro]. Protect your mind, and you guard yourself from harm.

AN 3.120: Moneyya Sutta — Sagacity {A i 273; Thai 3.123} [Thanissaro]. The Buddha describes three kinds of wisdom: bodily, verbal, and mental. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 3.123: Gotamaka-cetiya Sutta — At Gotamaka Shrine {A i 276; Thai 3.126}

[Thanissaro]. What more do you want from the Buddha's teachings?

AN 3.126: Katuviya Sutta — Putrid {A i 279; Thai 3.129} [Thanissaro]. When you let your concentration slip and your mindfulness falter, there's no telling what nasty sorts of flies will start swarming around you.

AN 3.130: Lekha Sutta — Inscriptions {A i 283; Thai 3.133} [Thanissaro]. Why hold on to your anger? Beware you don't let it get carved deep into your psyche, like an inscription in solid rock.

AN 3.134: Dhamma-niyama Sutta — The Discourse on the Orderliness of the Dhamma {A i 286; Thai 3.137} [Thanissaro]. Whether or not a Buddha arises in the world, the three characteristics of existence always remain: impermanence, stress, and not-self.

4. Book of the Fours

AN 4.1: Anubuddha Sutta — Understanding {A ii 1} [Thanissaro]. Why do we wander aimlessly in samsara? It's because we haven't yet realized four noble qualities.

AN 4.5: Anusota Sutta — With the Flow {A ii 5} [Thanissaro]. A reminder that the popular advice to "just go with the flow" finds no support in the Buddha's teachings.

AN 4.10: Yoga Sutta — Bondage/Yokes {A ii 10} [Nizamis | Thanissaro]. In many discourses, the Buddha speaks of "the unexcelled rest from the yoke." In this discourse he explains what yokes he is referring to, and how that rest comes about. [TB]

AN 4.19: Agati Sutta — Off Course {A ii 18} [Thanissaro]. The Buddha explains the difference between staying "on course" and straying "off course" in one's Dhamma practice.

AN 4.24: Kalaka Sutta — At Kalaka's Park {A ii 23} [Thanissaro]. Even though the Buddha has deep understanding, he doesn't take a stance on any of it.

AN 4.28: Ariya-vamsa Sutta — The Discourse on the Traditions of the Noble Ones {A ii 27} [Thanissaro]. The Buddha describes four good qualities in a monk: contentment with regard to robes, almsfood, and lodging, and finding pleasure in cultivating wholesome mental states. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 4.31: Cakka Sutta — Wheels {A ii 32} [Thanissaro]. Here is one kind of four-wheel drive that is sure to keep you on the road.

AN 4.32: Sangha Sutta — The Bonds of Fellowship {A ii 32} [Thanissaro]. The qualities that help hold together a family — or any community.

AN 4.35: Vassakara Sutta — With Vassakara {A ii 35} [Thanissaro]. Four distinguishing qualities of a wise person.

AN 4.36: Dona Sutta — With Dona {A ii 37} [Thanissaro]. A passerby, struck by the Buddha's serene presence, asks him, "What are you? Are you a deva? A spirit? A human being?" The Buddha's now-famous reply has made this one of the most oft-quoted passages in the entire Canon.

AN 4.37: Aparihani Sutta — No Falling Away {A ii 39} [Thanissaro]. If one is sincere in one's aspirations to realize Awakening, these four aspects of Dhamma practice should be constantly developed.

AN 4.41: Samadhi Sutta — Concentration {A ii 44} [Thanissaro]. The Buddha explains how concentration, when fully developed, can bring about any one of four different desirable results.

AN 4.42: Pañha Sutta — Questions {A ii 46} [Thanissaro]. The Buddha's teachings on skillfulness and speech extend to mastering the art of answering questions.

AN 4.45: Rohitassa Sutta — To Rohitassa {A ii 47} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

AN 4.49: Vipallasa Sutta — Distortions of the Mind/Perversions {A ii 52} [Olendzki | Thanissaro]. Four kinds of misperceptions that keep us bound to the cycle of rebirths.

AN 4.50: Upakkilesa Sutta — Obscurations {A ii 53} [Thanissaro]. Four unskillful activities that prevent a monk from shining with Dhamma.

AN 4.55: Samajivina Sutta — Living in Tune {A ii 61} [Thanissaro]. Would you like to live with your current spouse in future lives, too? Here's how.

[SuttaReadings.net icon] AN 4.62: Anana Sutta — Debtless {A ii 69} [Thanissaro]. The Buddha tells the wealthy lay-follower Anathapindika about four kinds of happiness that a householder may enjoy. Some require wealth, but the best is free of charge.

AN 4.67: Ahi Sutta/Ahina Sutta — A Snake/By a Snake {A ii 72} [Piyadassi | Thanissaro]. How the practice of metta (loving-kindness) can serve as a protection against harm.

AN 4.73: Sappurisa Sutta — A Person of Integrity {A ii 77} [Thanissaro]. Are you a person of integrity? How you speak about yourself and others reveals much about your personal integrity.

AN 4.77: Acintita Sutta — Unconjecturable {A ii 80} [Thanissaro]. If you spend too much time pondering these four things you will surely drive yourself crazy.

AN 4.79: Vanijja Sutta — Trade {A ii 81} [Thanissaro]. One reason why some people succeed and others fail in their trades.

AN 4.85: Tamonata Sutta — Darkness {A ii 85} [Thanissaro]. A person's goodness is measured not by his or her wealth, beauty, or status, but by the goodness of his or her actions.

AN 4.94: Samadhi Sutta — Concentration (Tranquillity and Insight) {A ii 93} [Thanissaro]. The Buddha explains how correct meditation practice consists of the development of both insight (vipassana) and tranquillity (samatha).

AN 4.95: Chavalata Sutta — Wood from a Pyre/The Firebrand {A ii 95} [Buddharakkhita | Thanissaro]. Which is better: to practice Dhamma for one's own benefit or for another's? The answer may surprise you.

AN 4.96: Raga-vinaya Sutta — The Subduing of Passion {A ii 96} [Thanissaro]. What does it mean to practice Dhamma for one's own benefit — and for another's?

AN 4.99: Sikkha Sutta — Trainings {A ii 98} [Thanissaro]. It is best of all if you not only follow the precepts yourself, but can support others in following them, too.

AN 4.102: Valahaka Sutta — Thunderheads {A ii 103} [Thanissaro]. Reading suttas is good, but there is more to be done. Go meditate!

AN 4.111: Kesi Sutta — To Kesi the Horsetrainer {A ii 111} [Thanissaro]. The Buddha explains to Kesi, a horsetrainer, how he teaches Dhamma. This brilliant exposition warrants close study by every teacher, as it reveals the multiple levels in which effective teaching operates: the Buddha speaks in terms that the listener understands (horsetraining), he uses similes to great effect, and he deftly answers the real question that lies behind the student's query ("Please, can you train me?").

AN 4.113: Patoda Sutta — The Goad-stick/The Goad {A ii 114} [Thanissaro | Woodward]. How much dukkha does it take to motivate you to practice the Dhamma in earnest? The Buddha illustrates his point with the famous simile of a thoroughbred horse stirred to action by its rider.

AN 4.115: Thana Sutta — Courses of Action {A ii 118} [Thanissaro]. When faced with a choice, how does one decide which course of action to follow? The Buddha here offers some helpful advice.

AN 4.123: Jhana Sutta — Mental Absorption (1) {A ii 126} [Thanissaro]. The Buddha describes four possible courses of rebirth open to someone who practices jhana.

AN 4.124: Jhana Sutta — Mental Absorption (2) {A ii 128} [Thanissaro]. The Buddha describes another possible course of rebirth open to someone who practices jhana.

AN 4.125: Metta Sutta — Loving-kindness (1)/Good Will (1) {A ii 128} [Ñanamoli | Thanissaro]. The Buddha describes four possible courses of rebirth open to someone who practices the brahma-vihara (good will, compassion, appreciative joy, and equanimity).

AN 4.126: Metta Sutta — Loving-kindness (2)/Good Will (2) {A ii 129} [Ñanamoli | Thanissaro]. The Buddha describes another possible course of rebirth open to someone who practices the brahma-vihara (good will, compassion, appreciative joy, and equanimity).

AN 4.131: Saṃyojana Sutta — Fetters {A ii 133} [Thanissaro]. Once-returners, two types of non-returners, and arahants, analyzed in terms of the fetters they have and haven't abandoned. [TB]

AN 4.144: Obhasa Sutta — Brightness {A ii 139} [Thanissaro]. What provides the most brightness in life?

AN 4.156: Kappa Sutta — An Eon {A ii 142} [Thanissaro]. What are the parts of an eon, and how long are they? [TB]

AN 4.159: Bhikkhuni Sutta — The Nun {A ii 144} [Thanissaro]. Ven. Ananda teaches a nun that, although craving can be used to overcome craving, and conceit to overcome conceit, the same principle does not hold for sexual intercourse.

AN 4.162: Vitthara Sutta — (Modes of Practice) in Detail {A ii 150} [Thanissaro]. Your native personality traits may influence how painful or pleasant your meditation practice is; but the speed of progress is determined by factors within your control.

AN 4.163: Asubha Sutta — Unattractiveness {A ii 151} [Thanissaro]. How to make meditation practice both more pleasant and more efficient.

AN 4.164: Khama Sutta — Tolerant (1) {A ii 152} [Thanissaro]. Four modes of practice: intolerant, tolerant, self-controlled, and even.

AN 4.165: Khama Sutta — Tolerant (2) {A ii 153} [Thanissaro]. Four modes of practice: intolerant, tolerant, self-controlled, and even.

AN 4.170: Yuganaddha Sutta — In Tandem {A ii 156} [Thanissaro]. Ven. Ananda describes the paths to arahantship by which insight (vipassana) and tranquillity (samatha) work hand-in-hand.

AN 4.173: Kotthita Sutta — To Kotthita {A ii 161; Thai 4.173} [Thanissaro]. How Sariputta answers the question, "What lies beyond Nibbana?"

AN 4.178: Jambali Sutta — The Waste-water Pool {A ii 165} [Thanissaro]. The Buddha uses some memorable similes to describe the overcoming of self-identification and

ignorance.

AN 4.179: Nibbana Sutta — Unbinding {A ii 167} [Thanissaro]. Why do some people gain Awakening in this life, while others don't?

AN 4.181: Yodhajiva Sutta — The Warrior {A ii 170} [Thanissaro]. An accomplished meditator — like a great warrior — develops these four qualities.

AN 4.183: Suta Sutta — On What is Heard {A ii 172} [Thanissaro]. Why the principle of truthfulness does not imply total frankness or openness.

AN 4.184: Abhaya Sutta — Fearless {A ii 173} [Thanissaro]. The Buddha explains to Janussonin four ways to overcome the fear of death.

AN 4.192: Thana Sutta — Traits {A ii 187} [Thanissaro]. How can you recognize a good and wise person? The Buddha explains what qualities to look for and how to spot them.

AN 4.194: Sāpuga Sutta — At Sāpuga {A ii 194} [Thanissaro]. Ven. Ānanda teaches a large number of Koliyans four factors of exertion: with regard to purity of virtue, purity of mind, purity of discernment, and purity of release. [TB]

AN 4.199: Tanha Sutta — Craving {A ii 211} [Thanissaro]. The Buddha enumerates the many kinds of tangled thoughts experienced by a mind not yet free of craving. Sound familiar?

AN 4.200: Pema Sutta — Affection {A ii 213} [Thanissaro]. The opinions of our friends and enemies often influence our own thoughts and feelings about others. This kind of thinking is rooted in craving, and the Buddha offers a cure.

AN 4.237: Ariyamagga Sutta — The Noble Path {A ii 235} [Thanissaro]. Skillful actions (kamma) eventually bring good results, while unskillful ones bring bad. But best of all are the actions that lead to the ending of kamma altogether.

AN 4.245: Sikkha Sutta — Training {A ii 243} [Thanissaro]. This sutta makes the point that the duty of mindfulness is not simply to watch things arise and pass away. Instead, its duty is to remember to make the elements of the path arise and to prevent them from passing away.

AN 4.252: Pariyesana Sutta — Searches {A ii 247} [Thanissaro]. What are you searching for? Are you looking for happiness in all the wrong places? Are you looking for a lasting, noble happiness?

AN 4.255: Kula Sutta — On Families {A ii 249} [Thanissaro]. How a family loses or preserves its wealth.

AN 4.262: Araññika Sutta — A Wilderness Dweller {A ii 252; Thai 4.262} [Thanissaro]. What sort of person is fit to live in the wilderness?

5. Book of the Fives

AN 5.2: Vitthara Sutta — (Strengths) in Detail {A iii 2} [Thanissaro]. A summary of the five "strengths" (bala) to be developed in Dhamma practice.

AN 5.20: Hita Sutta — Benefit {A iii 14} [Thanissaro]. How to practice Dhamma for the benefit of both oneself and others.

AN 5.25: Anuggahita Sutta — Supported {A iii 20} [Thanissaro]. Five factors that lead to the fulfillment of right view.

AN 5.27: Samadhi Sutta — (Immeasurable) Concentration {A iii 24} [Thanissaro]. The Buddha encourages the practice of the brahmavihara (sublime states of metta, karuna, mudita, and upekkha) as a basis for concentration practice, as it leads to five important realizations.

AN 5.28: Samadhanga Sutta — The Factors of Concentration {A iii 25} [Thanissaro]. The Buddha explains how the progressive development of jhana (absorption) leads to the development of the supranormal powers and Awakening.

AN 5.29: Cankama Sutta — Walking {A iii 29} [Aggacitta/Kumara | Thanissaro]. The benefits of walking meditation.

AN 5.30: Nagita Sutta — To Nagita {A iii 30} [Thanissaro]. The raucous carryings-on of a group of brahmans lead the Buddha to reflect on the rewards of detachment.

AN 5.31: Sumanā Sutta — To Princess Sumanā {A iii 32} [Thanissaro]. Princess Sumanā asks the Buddha about the different rewards awaiting two people who are equal in terms of conviction, virtue, and discernment, but who differ in that one gives alms and the other doesn't. [TB]

AN 5.34: Siha Sutta — To General Siha (On Generosity) {A iii 38} [Thanissaro]. General Siha, known for his generosity, asks the Buddha about the fruits of generosity that one can experience in this life. The Buddha describes four such fruits; a fifth (a happy rebirth) Siha can only take on faith.

AN 5.36: Kaladana Sutta — Seasonable Gifts {A iii 41} [Thanissaro]. Gifts given at the proper time bear the greatest fruit. Here the Buddha describes five such occasions. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.37: Bhojana Sutta — A Meal {A iii 42} [Thanissaro]. Whenever one gives the gift of food, five wonderful things are also given, automatically, to both giver and recipient alike. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.38: Saddha Sutta — Conviction {A iii 42} [Thanissaro]. The five rewards that a layperson can expect for having conviction (faith) in the Triple Gem.

AN 5.41: Adiya Sutta — Benefits to be Obtained (from Wealth) {A iii 45} [Thanissaro]. The Buddha describes for the wealthy householder Anathapindika five skillful ways of using one's money that bring immense benefits to the giver — benefits that last long after all the wealth is gone. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.43: Ittha Sutta — What is Welcome {A iii 47} [Thanissaro]. The Buddha explains to Anathapindika how true happiness can never be achieved merely by wishing for it.

AN 5.49: Kosala Sutta — The Kosalan {A iii 57} [Hecker/Khema | Thanissaro]. When Queen Mallika dies, her husband, King Pasenadi, is overcome with grief. The Buddha advises the king on how to free himself of obsessive grieving.

AN 5.51: Avarana Sutta — Obstacles {A iii 63} [Thanissaro]. The Buddha invokes a vivid simile to illustrate the hazards posed by the hindrances.

AN 5.53: Anga Sutta — Factors (for Exertion) {A iii 65} [Thanissaro]. The five factors that sustain the proper level of exertion toward the goal.

[SuttaReadings.net icon] AN 5.57: Upajjhatthana Sutta — Subjects for Contemplation {A iii 71} [Thanissaro]. The Buddha describes the "five facts that one should reflect on often, whether one is a woman or a man, lay or ordained."

AN 5.59: Dullabha Sutta — Hard to Find (1) {A iii 78} [Thanissaro]. Five qualities that are hard to find in one who has gone forth when old. [TB]

AN 5.60: Dullabha Sutta — Hard to Find (2) {A iii 78} [Thanissaro]. Another list of five qualities that are hard to find in one who has gone forth when old. [TB]

AN 5.64: Vuddhi Sutta — Growth {A iii 80} [Thanissaro]. What does it mean to grow in

the Dhamma?

AN 5.73: Dhamma-viharin Sutta — One Who Dwells in the Dhamma {A iii 86} [Thanissaro]. To dwell in the Dhamma doesn't mean just to study, teach, recite, or contemplate the Dhamma. It means studying the Dhamma and then committing oneself to tranquility of awareness. [TB]

AN 5.75: Yodhajiva Sutta — The Warrior (1) {A iii 89} [Thanissaro]. The Buddha compares the victorious monk to a victorious warrior. In this analogy, a celibate is not a wimp, but is instead a warrior to the highest degree. [TB]

AN 5.76: Yodhajiva Sutta — The Warrior (2) {A iii 93} [Thanissaro]. Another sutta in which the Buddha compares the victorious monk to a victorious warrior. [TB]

AN 5.77: Anagata-bhayani Sutta — The Discourse on Future Dangers (1) {A iii 100} [Thanissaro]. This sutta and the three following it are apparently the "future danger" suttas that King Asoka advised monks, nuns, lay men, and lay women to listen to frequently and to ponder so that the True Dhamma will last a long time. This sutta advises reflecting on the dangers of living in the wilderness as a goad to practice. [TB]

AN 5.78: Anagata-bhayani Sutta — The Discourse on Future Dangers (2) {A iii 103} [Thanissaro]. This sutta advises reflecting on the dangers of aging, illness, famine, social unrest, and a split in the Saṅgha as a goad to practice. [TB]

AN 5.79: Anagata-bhayani Sutta — The Discourse on Future Dangers (3) {A iii 105} [Thanissaro]. This sutta advises reflecting on the dangers of the future corruption of the Dhamma and Vinaya as a goad to practice. [TB]

AN 5.80: Anagata-bhayani Sutta — The Discourse on Future Dangers (4) {A iii 108} [Thanissaro]. The Buddha reminds the monks that the practice of Dhamma should not be put off for a later date, for there are no guarantees that the future will provide any opportunities for practice. (These suttas are among those selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 5.95: Akuppa Sutta — Discourse on the Unshakeable {A iii 119} [Nizamis]. Five qualities that are conducive to Awakening.

AN 5.96: Sutadhara Sutta — One Who Retains What He Has Heard {A iii 120} [Thanissaro]. Five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.97: Katha Sutta — Talk {A iii 120} [Thanissaro]. Another list of five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.98: Arañña Sutta — Wilderness {A iii 121} [Thanissaro]. Another list of five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.106: Phāsu Sutta — Comfortably {A iii 132} [Thanissaro]. How can a monk live peacefully in a community of monks? [TB]

AN 5.114: Andhakavinda Sutta — At Andhakavinda {A iii 138} [Thanissaro]. Five things that the Buddha exhorted his newly ordained monks to do. Laypeople should take heed, too!

AN 5.121: Gilana Sutta — To a Sick Man {A iii 142} [Thanissaro]. The Buddha reminds a sick monk that by keeping five particular themes of meditation well established, even a sick person can realize Awakening.

AN 5.129: Parikuppa Sutta — In Agony {A iii 146} [Thanissaro]. Five grave deeds that prevent one from realising any of the noble attainments in this lifetime.

AN 5.130: Sampada Sutta — Being Consummate {A iii 147} [Thanissaro]. Which of life's many kinds of losses should we be truly concerned about? Which of life's many kinds of rewards should we truly aspire toward?

AN 5.139: Akkhama Sutta — Not Resilient {A iii 157} [Thanissaro]. The Buddha uses powerful imagery from the battlefield to underscore the importance of developing mastery over the senses.

AN 5.140: Sotar Sutta — The Listener {A iii 161} [Thanissaro]. Five qualities one should develop to gain mastery of the senses and become a truly worthy person.

[SuttaReadings.net icon] AN 5.148: Sappurisdana Sutta — A Person of Integrity's Gifts {A iii 172} [Thanissaro]. Five attributes of gift-giving that distinguish a person of integrity.

AN 5.151: Saddhamma-niyāma Sutta — The Orderliness of the True Dhamma {A iii 174} [Thanissaro]. Five ways of listening to a Dhamma talk that will determine whether you can alight on the True Dhamma while listening. [TB]

AN 5.159: Udayi Sutta — About Udayin {A iii 184} [Thanissaro]. The Buddha explains to Ven. Ananda the five prerequisites for teaching Dhamma to others.

[SuttaReadings.net icon] AN 5.161: Aghatavinaya Sutta — Removing Annoyance/Subduing Hatred (1) {A iii 185} [Ñānamoli | Thanissaro]. Five skillful ways of dealing with people who annoy you.

AN 5.162: Aghatavinaya Sutta — Subduing Hatred (2) {A iii 186} [Thanissaro]. Sariputta describes five skillful ways of dealing with feelings of hatred toward others.

AN 5.165: Pañhapuccha Sutta — On Asking Questions {A iii 191} [Thanissaro]. Five possible motives behind asking a question.

AN 5.170: Bhaddaji Sutta — To Bhaddaji {A iii 202} [Thanissaro]. Illustrating one of the motivations in the above sutta, Ven. Ānanda tests another monk: “What is supreme among sights? Supreme among sounds? Supreme among pleasures? Supreme among perceptions? Supreme among states of becoming?” [TB]

AN 5.175: Candala Sutta — The Outcaste {A iii 206} [Thanissaro]. This discourse lists — first in negative and then in positive form — the basic requirements for being a Buddhist lay follower in good standing.

AN 5.176: Piti Sutta — Rapture {A iii 206} [Thanissaro]. Instructions to a generous lay person: Generosity is good, but there is still more to be done. An even greater happiness awaits if you practice meditation to attain an internal state of seclusion and rapture.

AN 5.177: Vanijja Sutta — Business (Wrong Livelihood) {A iii 208} [Thanissaro]. Five kinds of wrong livelihood for lay followers.

AN 5.179: Gihi Sutta — The Householder {A iii 211} [Thanissaro]. How to recognize a lay stream-winner.

AN 5.180: Gavesin Sutta — About Gavesin {A iii 214} [Thanissaro]. How the pursuit of excellence — and a competitive spirit — led a layman and his friends to attain arahantship. This story made even the Buddha smile.

AN 5.191: Soṇa Sutta — The Dog Discourse {A iii 221} [Thanissaro]. The Buddha compares brahmans with dogs, and the dogs come out better in the comparison. An example of how pointed the Buddha's sense of humor could be. [TB]

AN 5.196: Supina Sutta — Dreams {A iii 240} [Thanissaro]. Five dreams that appeared to the Buddha before his Awakening, together with their interpretation.

AN 5.198: Vaca Sutta — A Statement {A iii 243} [Thanissaro]. The secret to blameless speech.

AN 5.199: Kula Sutta — A Family {A iii 243} [Thanissaro]. On the rewards of being attentive and hospitable to a visiting monk/nun.

AN 5.200: Nissaraniya Sutta — Leading to Escape {A iii 245} [Thanissaro]. Five qualities of mind that lead to true freedom.

AN 5.202: Dhammassavana Sutta — Listening to the Dhamma {A iii 248} [Thanissaro]. The five rewards in listening to the Dhamma.

AN 5.254-271: Macchhariya Suttas — Stinginess {A iii 272} [Thanissaro]. Generosity isn't just a nice idea: it is a requisite for progress along the Buddha's Path.

6. Book of the Sixes

AN 6.12: Saraniya Sutta — Conducive to Amiability {A iii 289} [Thanissaro]. The Buddha describes how to behave with one's peers in ways that engender mutual feelings of fellowship, friendship, and respect.

AN 6.13: Nissaraniya Sutta — Means of Escape {A iii 290} [Thanissaro]. Six qualities that, when fully developed, lead to liberation.

AN 6.16: Nakula Sutta — Nakula's Parents {A iii 295} [Thanissaro]. A wise female householder consoles her worried husband as he faces death from a grave illness.

AN 6.19: Maranassati Sutta — Mindfulness of Death (1) {A iii 303} [Thanissaro]. What does it mean to be acute in developing mindfulness of death for the sake of ending the effluents? [TB]

AN 6.20: Maranassati Sutta — Mindfulness of Death (2) {A iii 306} [Thanissaro]. Death could come at any time. Are you ready?

AN 6.37: Dana Sutta — Giving {A iii 335} [Thanissaro]. The six factors with which to make the most of giving.

AN 6.38: Attakārī Sutta — The Self-Doer {A iii 337} [Nizamis]. The Buddha corrects a brahman who believes that we are not responsible for our actions.

AN 6.41: Daruka-khandha Sutta — The Wood Pile {A iii 340} [Thanissaro]. If you ever wanted to know how psychic transformation works, here's a brief primer.

AN 6.42: Nagita Sutta — To Nagita {A iii 341} [Thanissaro]. While dwelling in a forest grove, the Buddha speaks in praise of modesty, contentment, unentanglement, and seclusion in the wilderness. (See AN 8.86 for a longer version of this conversation.)

AN 6.43: Nāga Sutta — On the Nāga {A iii 344} [Thanissaro]. In the Buddha's time, the term "nāga" was applied to any large being or tree, such as an elephant, a serpent, or a tree. In this sutta, though, the Buddha defines a nāga as anyone who does no misdeed in body, speech, or mind. Ven. Udāyin, inspired by the Buddha's statement, composes a spontaneous poem, celebrating the arahant as the true nāga. [TB]

AN 6.45: Ina Sutta — Debt {A iii 351} [Thanissaro]. Falling under the grip of sensuality is like falling heavily into debt.

AN 6.46: Cunda Sutta — Cunda {A iii 355} [Thanissaro]. Why the world needs both meditators and those who devote themselves to the study of Dhamma.

AN 6.47: Sanditthika Sutta — Visible Here-&-Now {A iii 356} [Thanissaro]. A few of the more obvious ways in which the Dhamma is visible here-&-now.

AN 6.49: Khema Sutta — With Khema {A iii 358} [Thanissaro]. Having abandoned all sense of self, arahants don't regard themselves as better than, worse than, or equal to anyone else.

AN 6.51: Ananda Sutta — Ven. Ananda {A iii 359} [Thanissaro]. Six ways for a monk's understanding of Dhamma to grow.

AN 6.54: Dhammika Sutta — Dhammika {A iii 366} [Olendzki (excerpt)]. In the first of these excerpts, the Buddha uses a telling simile to explain the meaning of his most common epithet, Tathagata — "the Thus-Gone one." In the second, the Buddha tells a story illustrating how patient endurance is the best response to the insults of others.

AN 6.55: Sona Sutta — About Sona {A iii 374} [Thanissaro]. In this famous sutta the Buddha explains to Ven. Sona that balancing one's effort in meditation practice is like tuning a musical instrument.

AN 6.60: Citta Sutta — On Citta {A iii 392} [Thanissaro]. A monk, rebuked by Ven. Mahā Koṭṭhita disrobes, but later returns to the monkhood and becomes an arahant. [TB]

AN 6.61: Parāyana Sutta — The Further Shore {A iii 399} [Thanissaro]. A group of elder monks offer their interpretations of a line from a verse in Sn 5:2. The issue is then taken to the Buddha, who states that all six interpretations are valid, but then identifies which interpretation he had in mind when stating the verse. [TB]

AN 6.63: Nibbedhika Sutta — Penetrative {A iii 410} [Thanissaro]. The Buddha explains that mastery of the Dhamma comes from meditating on six factors in the mind, each of which should be understood deeply in six different ways. This sutta contains a lovely short verse pointing out the true cause of attachment based on sensuality.

AN 6.85: Sīti Sutta — Cooled {A iii 435} [Thanissaro]. Six qualities required to achieve Awakening.

AN 6.86: Avaranata Sutta — Obstructions {A iii 435} [Thanissaro]. Six qualities that prevent, and six that foster, the development of skillful states of mind.

AN 6.87: Kammavarānata Sutta — Kamma Obstructions {A iii 436} [Thanissaro]. Six things that can render one incapable of developing skillful mental qualities.

AN 6.88: Sussusa Sutta — Listening Well {A iii 437} [Thanissaro]. The Buddha's instructions on how to listen to the Dhamma so that it can be truly taken to heart.

AN 6.97: Anisansa Sutta — Rewards {A iii 441} [Thanissaro]. Six rewards of stream-entry.

AN 6.102: Anodhi Sutta — Without Exception (1) {A iii 443} [Thanissaro].

AN 6.103: Anodhi Sutta — Without Exception (2) {A iii 443} [Thanissaro].

AN 6.104: Anodhi Sutta — Without Exception (3) {A iii 444} [Thanissaro]. The rewards of establishing the perception of inconstancy with regard to all fabrications without exception. [TB]

7. Book of the Sevens

AN 7.6: Dhana Sutta — Treasure {A iv 5} [Thanissaro]. Possess these seven treasures and your life will not have been lived in vain.

AN 7.7: Ugga Sutta — To Ugga {A iv 6} [Thanissaro]. The Buddha teaches Ugga of seven treasures that are always safe from "fire, flood, kings, thieves, or hateful heirs."

AN 7.11: Anusaya Sutta — Obsessions (1) {A iv 9} [Thanissaro]. An enumeration of the seven anusaya (obsessions or latent tendencies).

AN 7.12: Anusaya Sutta — Obsessions (2) {A iv 9} [Thanissaro]. On abandoning the

seven anusaya (obsessions or latent tendencies).

AN 7.15: Udakupama Sutta — The Water Simile {A iv 10} [Thanissaro]. In a beautiful progression of metaphors, the Buddha illustrates the various levels to which people allow their grasp of Dhamma to take them. How far are you willing to go?

AN 7.21: Bhikkhu-aparihaniya Sutta — Conditions for No Decline Among the Monks {A iv 21} [Thanissaro]. The seven conditions that lead to the long-term welfare of the Sangha.

AN 7.31: Appamada Sutta — Heedfulness {A iv 27} [Thanissaro]. Seven qualities of respect that support the practice of meditation.

AN 7.32: Hirima Sutta — A Sense of Shame {A iv 28} [Thanissaro]. Seven qualities of respect that support the practice of meditation.

AN 7.33: Sovacassata Sutta — Compliance (1) {A iv 29} [Thanissaro]. Seven qualities that support the practice of meditation.

AN 7.34: Sovacassata Sutta — Compliance (2) {A iv 30} [Thanissaro]. Seven qualities that support the practice of meditation.

AN 7.35: Mitta Sutta — A Friend {A iv 31} [Thanissaro]. What is a true friend?

AN 7.46: Sañña Sutta — Perceptions {A iv 46} [Thanissaro]. Seven inner reflections that are well worth pursuing.

AN 7.47: Methuna Sutta — Copulation {A iv 54} [Thanissaro]. Seven activities that create “a gap, a break, a spot, a blemish of the holy life” even in one who doesn’t engage in sexual intercourse. [TB]

AN 7.48: Saññoga Sutta — Bondage {A iv 57} [Thanissaro]. How dwelling on one’s sexual identity only leads to greater suffering.

AN 7.49: Dana Sutta — Giving {A iv 59} [Thanissaro]. The Buddha describes some of the motivations one might have for being generous. The karmic fruits of giving depend heavily on one’s motives.

AN 7.51: Avyakata Sutta — Undeclared {A iv 67} [Thanissaro]. Why does doubt not arise in the mind of a stream-enterer?

AN 7.56: Kimila Sutta — To Kimila {A iv 84} [Thanissaro]. You say you want Buddhism to thrive in the West? In this sutta the Buddha explains to Ven. Kimila what is required of those who wish to see the Dhamma last a long, long time.

AN 7.58: Capala (Pacala) Sutta — Nodding {A iv 85} [Thanissaro]. Do you nod off during meditation? Here the Buddha catches Ven. Maha Moggallana nodding off, and offers him a prescription for overcoming drowsiness.

AN 7.60: Kodhana Sutta — The Wretchedness of Anger/An Angry Person {A iv 94} [Ñanamoli | Thanissaro]. Seven dangers of giving in to anger.

AN 7.63: Nagara Sutta — The Fortress {A iv 106} [Thanissaro]. Seven qualities that must be developed for the truest kind of homeland security.

AN 7.64: Dhammañña Sutta — One With a Sense of Dhamma {A iv 113} [Thanissaro]. Do you want to be worthy of other people’s respect? Here are seven qualities of a respectable and honorable individual.

AN 7.68: Aggikkhandopama Sutta — The Mass of Fire Comparison {A iv 128} [Yahoo! Pali Group]. The Buddha warns a group of monks about the danger of abusing the generosity and good faith of their lay supporters.

AN 7.70: Arakenanusasani Sutta — Araka’s Teaching {A iv 136} [Thanissaro]. Seven

beautiful similes on the brevity of the human lifespan. Use your short time here well!

AN 7.83: Satthusasana Sutta — To Upali {A iv 143} [Thanissaro]. The Buddha explains to Ven. Upali how to recognize authentic teachings of Dhamma.

8. Book of the Eights

AN 8.2: Pañña Sutta — Discernment {A iv 151} [Thanissaro]. The Buddha outlines the skills that one must develop in order for wisdom to unfold.

AN 8.6: Lokavipatti Sutta — The Failings of the World {A iv 157} [Thanissaro]. The eight worldly conditions. The difference between an ordinary person and an Awakened one manifests in how they respond to life's inevitable ups and downs.

AN 8.7: Devadatta Sutta — About Devadatta {A iv 160} [Thanissaro]. On the hazards of allowing the mind to get caught up in the worldly ups and down of life (the eight 'untrue dhammas')

AN 8.8: Uttara Sutta — About Uttara {A iv 161} [Thanissaro]. Sakka, the king of the devas, repeats the Buddha's teaching on the eight 'untrue dhammas' for the benefit of Ven. Uttara.

AN 8.9: Nanda Sutta — About Nanda {A iv 166} [Thanissaro]. Ven. Nanda sets a good example of how to take care of the mind.

AN 8.13: Ajañña Sutta — The Thoroughbred {A iv 188} [Thanissaro]. Eight praiseworthy qualities that a good monk possesses.

AN 8.14: Khalunga Sutta — Unruly {A iv 190} [Thanissaro]. The eight unskillful ways we react to accusations are like the eight ways a horse can be unruly.

AN 8.23: Hatthaka Sutta — About Hatthaka (1) {A iv 216} [Thanissaro]. Eight qualities rarely found in people of power and wealth.

AN 8.24: Hatthaka Sutta — About Hatthaka (2) {A iv 218} [Thanissaro]. The Buddha's advice on how to win a large following.

AN 8.25: Mahanama Sutta — Being a Lay Buddhist {A iv 220} [Kumara]. What is a lay follower? A virtuous one? One engaged in his own welfare? His own and others'?

AN 8.26: Jivaka Sutta — To Jivaka {A iv 222} [Thanissaro]. The Buddha explains how a lay follower can best work for the welfare of others.

AN 8.28: Bala Sutta — Strengths {A iv 223} [Thanissaro]. The eight strengths enjoyed by the awakened mind.

AN 8.30: Anuruddha Sutta — To Anuruddha {A iv 228} [Thanissaro]. The Buddha tells of eight good qualities that, if actively cultivated, lead us toward the goal.

AN 8.39: Abhisanda Sutta — Rewards {A iv 245} [Thanissaro]. The Buddha tells of eight rewards that can be expected from skillful conduct.

AN 8.40: Vipaka Sutta — Results {A iv 247} [Thanissaro]. The Buddha describes the unpleasant consequences of not sticking to the precepts.

AN 8.41: Uposatha Sutta — The Uposatha Observance {A iv 248} [Ñāṇavāra/Kantasilō]. The Buddha summarizes the eight uposatha day observances.

AN 8.43: Visakhuposatha Sutta — The Discourse to Visakha on the Uposatha with the Eight Practices {A iv 255} [Khantipalo]. The Buddha explains to Visakha, a devout laywoman, the benefits of following the uposatha day (observance day) practices.

AN 8.53: Saṅkhitta Sutta — In Brief {A iv 280} [Thanissaro]. The Buddha explains to Mahapajapati Gotami (his aunt) how to recognize authentic teachings of Dhamma.

AN 8.54: Dighajanu (Vyagghapajja) Sutta — Conditions of Welfare/To Dighajanu {A iv

281} [Narada | Thanissaro]. The Buddha's instructions for householders on how to preserve and increase wealth and happiness, in both the mundane and spiritual senses.

AN 8.59: Pathama Atthapuggala Sutta — Eight Individuals (a) {A iv 292} [Kumara (excerpt)]. The eight individuals who are worthy of gifts.

AN 8.63: Sankhitta Sutta — In Brief {A iv 299} [Thanissaro]. The Buddha describes the practices of the four sublime states (metta, karuna, mudita, and upekkha) and of the four frames of reference (satipatthana) as a basis for concentration practice.

AN 8.64: Gayā Sutta — At Gayā {A iv 302} [Thanissaro]. The Buddha discusses the eight stages in which he developed the knowledge of devas that constituted part of his awakening. [TB]

AN 8.80: Kusita-Arambhavatthu Sutta — The Grounds for Laziness & the Arousal of Energy {A iv 332} [Thanissaro]. "I'm too tired too meditate! I'm too hungry! I'm too full!" Sound familiar? The Buddha offers sound advice for overcoming this kind of laziness.

AN 8.86: Yasa Sutta — Honor {A iv 340} [Thanissaro]. While dwelling in a forest grove, the Buddha speaks in praise of modesty, contentment, unentanglement, and seclusion in the wilderness. (This sutta is a longer version of the conversation reported in AN 6.42.)

9. Book of the Nines

AN 9.1: Sambodhi Sutta — Self-awakening {A iv 351} [Thanissaro]. Having admirable friends, companions, and comrades is an essential part of the path to Awakening.

AN 9.7: Sutava Sutta — To Sutavan {A iv 369} [Thanissaro]. Nine unskillful acts an Awakened one is incapable of doing.

AN 9.13: Kotthita Sutta — With Kotthita {A iv 382} [Thanissaro]. The holy life is lived, not with the purpose of altering the results of past actions, but with the purpose of gaining direct knowledge of the four noble truths.

AN 9.14: Samiddhi Sutta — About Samiddhi {A iv 385} [Thanissaro]. Where do thoughts and intentions come from?

AN 9.15: Ganda Sutta — A Boil {A iv 386} [Thanissaro]. Nine good reasons not to get enchanted with the body.

AN 9.16: Sañña Sutta — Perception {A iv 387} [Thanissaro]. Nine useful perceptions.

AN 9.20: Velāma Sutta — About Velāma {A iv 392} [Thanissaro]. The fruits of giving depend upon the inner qualities of both giver and recipient.

AN 9.31: Anupubbanirodha Sutta — Step-by-step Stopping {A iv 409} [Thanissaro]. The nine step-by-step "stoppings" (nirodhā).

AN 9.32: Vihāra Sutta — Dwellings (1) {A iv 410} [Thanissaro]. The nine step-by-step "dwellings" (vihāra).

AN 9.33: Vihāra Sutta — Dwellings (2) {A iv 410} [Thanissaro]. The nine step-by-step "dwelling-attainments" (vihārasamāpatti).

AN 9.34: Nibbana Sutta — Unbinding {A iv 414} [Thanissaro]. Ven. Sariputta explains to Ven. Udayin how even the most exquisitely refined and beautiful mental states are beset with dukkha; only Nibbana itself can truly be called "pleasant."

AN 9.35: Gavi Sutta — The Cow {A iv 418} [Thanissaro]. The Buddha explains that if you try to move on to the next level of concentration before you've mastered the last, you're sure to stumble, like a foolish cow on a steep hill.

AN 9.36: Jhana Sutta — Mental Absorption {A iv 422} [Thanissaro]. Meditation, like

archery, is a skill that develops over time, through practice, practice, practice.

AN 9.37: Ananda Sutta — With Ananda {A iv 426} [Thanissaro]. In subtle states of concentration the sense spheres are present to one's awareness, but one is not taking mental note of them.

AN 9.38: Brahmana Sutta — To Two Brahmins {A iv 428} [Thanissaro]. You can wander the entire world and never find the end of suffering. Perhaps you're looking in the wrong place.

AN 9.39: Deva Sutta — The Devas (About Jhāna) {A iv 432} [Thanissaro]. A colorful simile illustrates the peaceful seclusion that jhāna offers.

AN 9.40: Naga Sutta — The Tusker {A iv 435} [Thanissaro]. With gentle humor, the Buddha tells how to allay the itch in your mind.

AN 9.41: Tapussa Sutta — To Tapussa {A iv 438} [Thanissaro]. The Buddha tells how the long road of meditation practice begins with appreciating the value of renunciation.

AN 9.42: Pañcala Sutta — Pañcala's Verse {A iv 448} [Thanissaro]. How jhana leads the meditator out from the confines of the mind.

AN 9.43: Kayasakkhi Sutta — Bodily Witness {A iv 451} [Thanissaro].

AN 9.44: Pañnavimutti Sutta — Released Through Discernment {A iv 452} [Thanissaro].

AN 9.45: Ubhatobhaga Sutta — (Released) Both Ways {A iv 453} [Thanissaro]. In this group of short suttas, Ven. Ananda answers Ven. Udayin's lingering questions about the meaning of several key terms that the Buddha uses in other suttas: What is a "bodily witness"? What is "discernment-release"? What is "released both ways"? Ven. Ananda shows here that the development of jhana plays an integral part in the development of wisdom.

AN 9.62: Bhabba Sutta — Capable {A iv 456} [Thanissaro]. Nine barriers to arahantship.

AN 9.63: Sikkha-dubbalya Sutta — Things That Weaken the Training {A iv 457} [Thanissaro]. How to overcome the obstructions to one's progress in meditation.

AN 9.64: Nivarana Sutta — Hindrances {A iv 457} [Thanissaro]. How to overcome the five hindrances.

10. Book of the Tens

AN 10.6: Samadhi Sutta — Concentration {A v 7} [Thanissaro].

AN 10.7: Sariputta Sutta — With Sariputta {A v 8} [Thanissaro]. Two descriptions of the concentration in which the mind is inclined toward the Deathless.

AN 10.13: Sanyojana Sutta — Fetters {A v 17} [Thanissaro]. The ten fetters that bind us to the cycle of birth and death.

AN 10.15: Appamada Sutta — Heedfulness {A v 21} [Thanissaro]. Ten similes to illustrate the point that heedfulness is the foremost of all skillful qualities.

AN 10.17: Natha Sutta — Protectors {A v 23} [Thanissaro]. Ten qualities that provide protection for the mind.

AN 10.20: Ariyavasa Sutta — Dwellings of the Noble Ones {A v 29} [Thanissaro]. Qualities of mind in which noble ones are at home.

AN 10.24: Cunda Sutta — Cunda {A v 41} [Thanissaro]. Anyone who claims to know the Dhamma, and yet still has a mind overcome by defilement, is like a person who talks about wealth but can produce none when it's needed.

AN 10.27: Mahapañha Sutta — The Great Questions {A v 48} [Nyanaponika (excerpt)].

One thing to become dispassionate towards.

AN 10.29: Kosala Sutta — The Kosalan {A v 59} [Thanissaro]. Like supremacy in the human and deva worlds, exalted states of mind — even experiences of all-encompassing white light and non-dual consciousness — are all subject to change and aberration. Some people criticized the Buddha for showing the way to freedom from this change and aberration. In this sutta the Buddha offers a series of contemplations for inducing disenchantment and dispassion for even the most supreme things in the cosmos. [TB]

AN 10.46: Sakka Sutta — To the Sakyans (on the Uposatha) {A v 86} [Thanissaro]. Money can't buy you happiness, but practicing Dhamma can.

AN 10.48: Dasadhamma Sutta — Discourse on The Ten Dhammas/Ten Things {A v 87} [Piyadassi | Thanissaro]. Ten things that an ordained monk must reflect on often.

AN 10.51: Sacitta Sutta — One's Own Mind {A v 92} [Thanissaro]. How to read your own mind.

AN 10.54: Samatha Sutta — With Regard to Tranquility {A v 98} [Thanissaro]. More on how to read your own mind.

AN 10.58: Mula Sutta — Rooted {A v 106} [Thanissaro]. What is the root of all phenomena (sabbe dhamma)? Is Nibbana itself a phenomenon, or is it the end of all phenomena?

AN 10.60: Girimananda Sutta — Discourse to Girimananda Thera/To Girimananda {A v 108} [Piyadassi | Thanissaro]. The Buddha instructs Ven. Girimananda, who is ill, on the ten themes of meditation that can heal both mind and body.

AN 10.61: Avijjā Sutta — Ignorance {A v 113} [Thanissaro]. Even though no past beginning point for ignorance can be discerned, it is still possible to feed it—or to starve it—in the present. [TB]

AN 10.65: Pathama Sukha Sutta — First Discourse on the Pleasant {A v 120} [Nizamis]. The benefits of not being re-born.

AN 10.66: Dutiya Sukha Sutta — Second Discourse on the Pleasant {A v 121} [Nizamis]. The benefits of delighting in the Dhamma-Vinaya.

AN 10.69: Kathavatthu Sutta — Topics of Conversation (1) {A v 128} [Thanissaro]. Ten wholesome topics of conversation as an alternative to gossip.

AN 10.70: Kathavatthu Sutta — Topics of Conversation (2) {A v 129} [Thanissaro]. Right speech is most praiseworthy when you embody the good things you talk about.

AN 10.71: Akankha Sutta — Wishes {A v 131} [Thanissaro]. This discourse lists ten reasons, in ascending worth, for perfecting the precepts and being committed to the development of calm (samatha) and insight (vipassana). An interesting feature of this discussion is that the Buddha does not separate insight and jhana into separate paths of practice, and actually cites insight, together with tranquillity, as a prerequisite for mastering the four jhanas. [TB]

AN 10.72: Kaṇṭhaka Sutta — Thorns {A v 133} [Thanissaro]. Ten “thorns” that create difficulties for the practice. [TB]

AN 10.75: Migāsālāya Sutta — About Migāsālā {A v 137} [Thanissaro]. Why you shouldn't try to measure the attainments of other individuals. (The implicit message here: Pay more attention to your own attainment.) [TB]

AN 10.80: Aghata Sutta — Hatred {A v 150} [Thanissaro]. When hatred arises in the

mind what do you do? Here are ten possible antidotes.

AN 10.81: Bahuna Sutta — To Bahuna {A v 151} [Thanissaro]. Of what is an Awakened being freed?

AN 10.92: Vera Sutta — Animosity {A v 182} [Thanissaro]. What it takes for a lay person to become a stream-winner.

AN 10.93: Ditthi Sutta — Views {A v 185} [Thanissaro]. The householder Anathapindika instructs a group of non-Buddhist wanderers on the nature of Right View.

AN 10.94: Vajjiya Sutta — About Vajjiya {A v 189} [Thanissaro]. A lay disciple answers the charge that the Buddha doesn't have any straightforward teachings.

AN 10.95: Uttiya Sutta — To Uttiya {A v 193} [Thanissaro]. Is the goal of the Buddha's teachings to liberate all beings?

AN 10.96: Kokanuda Sutta — To Kokanuda {A v 196} [Thanissaro]. Ven. Ananda explains that wisdom is not based on subscribing to this or that point of view.

AN 10.99: Upāli Sutta — To Upāli {A v 202} [Thanissaro]. Using the simile of the rabbit or cat that thinks it can imitate an elephant, the Buddha discourages Ven. Upāli from living in the forest, and encourages him instead to stay living with the Saṅgha. [TB]

AN 10.103: Micchatta Sutta — Wrongness {A v 211} [Thanissaro]. Success or failure on the Path hinges on the extent to which one has right view.

AN 10.104: Bija Sutta — The Seed {A v 212} [Thanissaro]. Two similes illustrate how success or failure on the Path hinges on right view.

AN 10.108: Virecana (Tikicchaka) Sutta — A Purgative {A v 218} [Thanissaro].

Sometimes even the best medicines for the body don't work. Here, the Buddha offers a "noble purgative" for the mind that never fails.

AN 10.118: Orimatīra Sutta — The Near Shore {A v 233} [Nizamis | Thanissaro]. In many discourses, the Buddha speaks of the near shore and the far shore. In this discourse he explains the near shore as the ten factors of the wrong path, and the far shore as the ten factors of the right. For another explanation of "near shore" and "far shore," see SN 35:197 and Sn 5. [TB]

AN 10.176: Cunda Kammaraputta Sutta — To Cunda the Silversmith {A v 263} [Thanissaro]. The Buddha explains to Cunda that genuine self-purification comes about not from performing sacred rites, but by cultivating skillfulness in one's thoughts, words, and deeds.

AN 10.177: Janussonin Sutta — To Janussonin {A v 269} [Thanissaro]. Who stands to benefit most from a gift given in another's honor?

AN 10.219: Brahmavihara Sutta — The Sublime Attitudes {A v 299} [Thanissaro]. The Buddha's instructions on the practice and rewards of the four sublime attitudes: metta (goodwill, loving-kindness), karuna (compassion), mudita (appreciative joy), and upekkha (equanimity).

11. Book of the Elevens

AN 11.1: Kimattha Sutta — What is the Purpose? {A v 311} [Thanissaro]. Why does the Buddha repeatedly implore us to cultivate sila (virtue)?

[SuttaReadings.net icon] AN 11.2: Cetana Sutta — An Act of Will {A v 312}

[Thanissaro]. Good qualities in the heart naturally lead to the development of other good qualities. And it all starts with sila (virtue).

AN 11.10: Sandha Sutta — To Sandha {A v 323} [Thanissaro]. What makes the

arahant's experience of jhana unique?

AN 11.12: Mahanama Sutta — To Mahanama (1) {A v 328} [Thanissaro]. The Buddha instructs the householder Mahanama on the importance of developing the six recollections (recollection of the Buddha, Dhamma, Sangha, one's own virtues, one's own generosity, and the devas).

AN 11.13: Mahanama Sutta — To Mahanama (2) {A v 332} [Thanissaro]. The Buddha further instructs the householder Mahanama on the importance of developing the six recollections, reminding him to develop these recollections in every posture, even "while you are busy at work, while you are resting in your home crowded with children."

AN 11.16: Metta (Mettanisamsa) Sutta — Discourse on Advantages of Loving-kindness/Good Will {A v 342; BJT calls this the Mettanisamsa Sutta; Thai, Burmese, and PTS call it Metta Sutta.} [Piyadassi | Thanissaro]. Eleven benefits arising from the practice of metta (loving kindness, or goodwill) meditation.

AN 11.17: Dasama Sutta — To Dasama {A v 342} [Thanissaro]. Ven. Ananda describes eleven modes of practice that can lead to the Deathless. (This sutta is identical to MN 52, but without the preamble.)

AN 11.18: Gopalaka Sutta — The Cowherd {A v 347} [Thanissaro]. Eleven factors that are conducive to spiritual growth, and eleven that are obstructive. (This sutta is identical to MN 33, but without the preamble.)

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

AN
KN
Khp
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Iti
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Abhidhamma
Khuddaka Nikaya
The Collection of Little Texts
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Khp Dhp Ud Iti Sn Vv Pv Thag Thig Jat Nm Ps Ap Bv Cp Nt Pk Miln

The Khuddaka Nikaya, or "Collection of Little Texts" (Pali khudda = "smaller; lesser"), the fifth division of the Sutta Pitaka, is a wide-ranging collection of fifteen books (eighteen in the Burmese Tipitaka) containing complete suttas, verses, and smaller fragments of Dhamma teachings. While many of these have been treasured and memorized by devout Buddhists around the world for centuries, others have never left the private domain of Pali scholars; some have yet to be translated into English.

Availability of English translations:

Print: Print editions of many of the books in the Khuddaka Nikaya are widely available from various sources. See the listings below under each book for some recommended editions.

On-line: The links below will take you to recommended translations of texts from the Khuddaka Nikaya that are available on this website and elsewhere on the Internet.

1. Khuddakapatha — The Short Passages

A collection of nine short passages that may have been designed as a primer for novice monks and nuns. It includes several essential texts that to this day are regularly chanted by laypeople and monastics around the world of Theravada Buddhism. These passages include: the formula for taking refuge; the ten precepts; and the Metta, Mangala, and Ratana suttas.

Availability of English translations:

Print: The complete Khuddakapatha appears in *Handful of Leaves* (Vol. 4), Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Translations by:

Thanissaro (complete)

Amaravati Sangha (excerpt)

Buddharakkhita (excerpt)

Narada (excerpt)

Ñanamoli (excerpt)

Piyadassi (excerpts)

2. Dhammapada — The Path of Dhamma

This much-beloved collection of 423 short verses has been studied and learned by heart over the centuries by millions of Buddhists around the world.

Availability of English translations:

Print: Scores of English translations exist. The following are particularly recommended: Dhammapada: A Translation, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

The Dhammapada: The Buddha's Path of Wisdom, Acharya Buddharakkhita, trans. (Kandy: Buddhist Publication Society, 1996)

The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, Narada Thera, trans. (Buddhist Missionary Society, India, 1978; available from Pariyatti Books).

The Dhammapada: A New English Translation with the Pali Text and the First English Translation of the Commentary's Explanation of the Verses With Notes Translated from the Sinhala Sources and Critical Textual Comments, John Ross Carter and Mahinda Palihawardana, trans. (Oxford: Oxford university Press, 1987).

On-line: Translations by:

Thanissaro

Buddharakkhita

Olendzki (excerpts)

Other translations abound on the Internet.

3. Udana — Exclamations

A rich collection of short suttas, each of which culminates in a short verse uttered by the Buddha. Here you will find the parable of the blind men and the elephant (Ud 6.4); the story of Nanda and the "dove-footed nymphs" (Ud 3.2); and many memorable similes (e.g., "Just as the ocean has one taste — the taste of salt — so this Dhamma-Vinaya has one taste, the taste of release." (Ud 5.5)). Many gems here!

Availability of English translations:

Print: Udana: Exclamations, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line (complete translations): Anandajoti Bhikkhu, trans. and Thanissaro Bhikkhu, trans..

4. Itivuttaka — The Thus-saids

A collection of 112 short suttas, in mixed prose and verse form, each of which addresses a single well-focused topic of Dhamma. The Itivuttaka takes its name from the Pali phrase that introduces each sutta: iti vuttam Bhagavata, "Thus was said by the Buddha."

Availability of English translations:

Print: Itivuttaka: This Was Said by the Buddha, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line: Translations by Thanissaro (complete) and Ireland (excerpts).

5. Sutta Nipata — The Sutta Collection

71 short suttas, including the Karaniya Metta Sutta (Goodwill/Loving-kindness), the Maha-mangala Sutta (Protection), and the Atthaka Vagga, a chapter of sixteen poems on the theme of non-clinging.

Availability of English translations:

Print: Sutta Nipāta: The Discourse Group, Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Group of Discourses (2nd ed.) K.R. Norman,

trans. (Oxford: Pali Text Society, 2001); The Sutta-Nipata, H. Saddhatissa, trans. (London: Curzon press, 1985).

On-line: Translation by Thanissaro (complete).

6. Vimanavatthu — Stories of the Celestial Mansions

83 poems, each explaining how wholesome deeds led to a particular deity's rebirth in one of the heavenly realms.

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

7. Petavatthu — Stories of the Hungry Ghosts

51 poems, each explaining how unwholesome deeds led to the rebirth of a being into the miserable realm of the "Hungry Ghosts" (peta).

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

8 & 9. Theragatha & Therigatha — Verses of the Elder Monks & Verses of the Elder Nuns

These two books offer exquisitely beautiful personal accounts, in verse form, of the lives of the early monks and nuns, often culminating in a lovely simile to describe their experience of Awakening. These verses depict — in often heart-breaking detail — the many hardships these men and women endured and overcame during their quest for Awakening, and offer deep inspiration and encouragement to the rest of us.

Availability of English translations:

Print: Elders' Verses, prose translation by K.R. Norman (Oxford: Pali Text Society, 1969-1971) and Psalms of the Early Buddhists, verse translation by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1909 and 1937). A paperback edition of the Therigatha is available in Poems of Early Buddhist Nuns, C.A.F. Rhys Davids and K.R. Norman, trans. (Oxford: Pali Text Society, 1989). Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Selections from the Theragatha and Therigatha by various translators. Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā by Thanissaro

10. Jataka — Birth Stories

547 tales that recount some of the Buddha's former lives during his long journey as a Bodhisatta aspiring to Awakening.

Availability of English translations:

Print: The Jataka or Stories of the Buddha's Former Births, various trans., E.B. Cowell, ed. (Oxford: Pali Text Society, 1913). Several short anthologies are also available, including the "retelling" of selected Jataka tales by Ken & Visakha Kawasaki in a series of Bodhi Leaf booklets published by the Buddhist Publication Society.

On-line: An online edition of Cowell's edition is available at the Internet Sacred Text Archive. Several Jataka stories are loosely translated in Ken & Visakha Kawasaki's very readable series of short booklets.

11. Niddesa — Exposition

This book, traditionally ascribed to Sariputta, is a series of commentaries on sections of the Sutta Nipata. The first part, the Mahaniddesa, is a commentary on the Atthakavagga; the second, the Culaniddesa, a commentary on the Parayanavagga and the Khaggavisana Sutta (Sn 1.3).

Availability of English translations:

Print: None known.

On-line: Selected suttas.

12. Patisambhidamagga — Path of Discrimination

An analysis of Abhidhamma concepts.

Description courtesy of Hugo G, Tep Sastri, and Han Tun:

The Path of Discrimination (Patisambhidamagga) is the richest discourse by Arahant Sariputta Thera on the Buddha's Teachings in the questions-and-answers format. A.K. Warder succinctly described the most important feature of this great work by saying : "it expounds the way or path of 'discrimination' in its various aspects and tries to show exactly how understanding takes place in a practical sense, not simply in theory."

The book consists of thirty treatises. They span the various kinds of knowledges (associated with learning, virtue, concentration, dependent origination, comprehension, rise & fall of phenomena, dissolution, appearance of terror, equanimity about formations, and so on), views, breathing meditation, the five faculties, liberation, action (kamma), paths, truths, lovingkindness, powers, voidness, foundations of mindfulness, insight, and so on.

Availability of English translations:

Print: The Path of Discrimination, Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1982).

On-line: None known.

13. Apadana — Stories

Biographies, in verse, of the Buddha, 41 Paccekabuddhas ("silent" Buddhas), 549 arahant bhikkhus and 40 arahant bhikkhunis. Many of these stories are characterized by flowery paeans celebrating the glory, wonder, magnificence, etc. of the Buddha. The Apadana is believed to be a late addition to the Canon, added at the Second and Third Buddhist Councils.

Availability of English translations:

Print: Some excerpts are included in various volumes published by the Pali Text Society.

On-line: Four Apadāna Translations, as well as an introductory essay, by Ṭhānissaro Bhikkhu are available in pdf format at dhammatalks.org. Two of the translations—the Buddhāpadāna and Therāpadāna 21—have been chosen because of their value in the study of early Mahāyāna. Therāpadāna 502 has been chosen because it offers the clearest articulation of the Buddha-field as the highest of merit-field; Therāpadāna 80, because it offers an example of how a small seed of service can influence both the details of one's deva mansions during one's course through the levels of the cosmos and the particular features of one's ultimate awakening.

14. Buddhavamsa — History of the Buddhas

Biographical accounts of Gotama Buddha and of the 24 Buddhas who preceded him. [??]

Availability of English translations:

Print: Minor Anthologies (Vol III) — Buddhavamsa: Chronicles of Buddhas and

Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).

On-line: None known.

15. Cariyapitaka — Basket of Conduct

Stories, in verse, of 35 of the Buddha's previous lives. These stories, purportedly retold by the Buddha at Ven. Sariputta's request, illustrate the Bodhisatta's practice of seven of the ten paramis (perfections). [??]

Availability of English translations:

Print: Minor Anthologies (Vol III) Buddhavamsa: Chronicles of Buddhas and

Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).

On-line: None known.

The following books are included only in the Burmese edition of the Tipitaka; in the Sinhala and Thai editions they are regarded as paracanonical.

16. Nettippakarana

17. Petakopadesa

These two short books are "different from the other books of the Tipitaka because they are exegetical and methodological in nature" {GT p.138}. The Nettippakarana is "considered an important text that explains the doctrinal points of Buddhism" {HPL p.100}. [??]

Availability of English translations:

Print: The Guide (Nettippakarana), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1962); Pitaka Disclosure (Petakopadesa), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1964).

On-line: None known.

18. Milindapañha — Questions of Milinda

This collection of sutta-like passages recounts a long series of dialogues concerning profound points of Dhamma between the arahant Ven. Nagasena and the Bactrian Greek king Milinda (Menander). The king, a philosopher and skilled debater, poses to Ven. Nagasena one question after another concerning the Dhamma, each of which Ven. Nagasena masterfully answers, often with unusually vivid and apt similes. Like so many stories from the Pali canon, this one has a happy ending: the king is so deeply inspired by Ven. Nagasena's wisdom that he converts to Buddhism, hands over his kingdom to his son, joins the Sangha, and eventually becomes an arahant himself.

The Milindapañha has long been revered by Theravada Buddhists around the world because it addresses many questions of Buddhist doctrine of the sort that often come up in the course of Dhamma study and meditation practice: "Are pleasant feelings skillful or unskillful?" "What is the difference between someone with attachment and someone without?" "Can an arahant ever break a Vinaya rule?" "Is it better to perform an unwholesome act knowingly or unknowingly?" "How far away is the Brahma-world?" "Why are some people healthy and others ill; some people attractive and others ugly;

some rich, and others poor?" All told, the king asks some 237 questions^[1] along these lines, making this one of the most comprehensive and useful Buddhist FAQs^[2] in existence.

Availability of English translations:

Print: Milinda's Questions, I.B. Horner, trans. (Oxford: Pali Text Society, 1963 [2 vols.]. A paperback anthology of passages from I.B. Horner's translation is available in The Questions of King Milinda: an Abridgement of the Milindapañha, N.K.G. Mendis, ed. (Kandy: Buddhist Publication Society, 1993). A modern abridged edition is The Debate of King Milinda by Bhikkhu Pesala (Penang: Inward Path, 2001).

On-line: Selected passages. Pesala's abridged translation is also available online.

Notes

1.

As reckoned by Bhikkhu Pesala in The Debate of King Milinda (Penang: Inward Path, 2001).

2.

Frequently Asked Questions: A document containing a series of common questions and answers concerning a particular topic.

Sources

The books above marked with "[?]" are those of which I am completely ignorant.

Comments for these books are drawn entirely from other sources:

The Buddhist Religion: A Historical Introduction (4th ed.), by Robinson & Johnson (Belmont, CA: Wadsworth, 1996)

Guide to Tipitaka, by U Ko Lay (Delhi: Sri Satguru Publications, 1990) {"GT"}

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo, Sri Lanka: Karunaratne & Sons, 1994) {"HPL"}

Pali Literature and Language, by Wilhelm Geiger (New Delhi: Oriental Books, 1978) {"PLL"}

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Khuddakapatha
The Short Passages

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The Khuddakapatha is a collection of nine short passages that may have been designed as a primer for novice monks and nuns. It includes several essential texts that are still chanted daily by laypeople and monastics around the world of Theravada Buddhism.

Contents

Khp 1: Saranagamana — Going for Refuge
[Piyadassi | Thanissaro]
Khp 2: Dasa Sikkhapada — The Ten Training Rules
[Piyadassi | Thanissaro]
Khp 3: Dvattimsakara — The 32 Parts
[Piyadassi | Thanissaro]
Khp 4: Samanera Pañha — The Novice's Questions
[Piyadassi | Thanissaro]
Khp 5: Mangala Sutta — Protection
[Narada | Piyadassi | Soni | Thanissaro]
Khp 6: Ratana Sutta — Treasures
[Piyadassi | Thanissaro]
Khp 7: Tirokudda Kanda — Hungry Shades Outside the Walls
[Thanissaro]
Khp 8: Nidhi Kanda — The Reserve Fund
[Thanissaro]
[suttareadings.net] Khp 9: Karaniya Metta Sutta — Good Will
[Amaravati | Buddharakkhita | Nanamoli | Piyadassi | Thanissaro]
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[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)
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[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)
[Tipitaka](#)
[Vinaya Pitaka](#)
[Sutta Pitaka](#)
[DN](#)
[MN](#)
[SN](#)
[AN](#)
[KN](#)
[Khp](#)
[Dhp](#)
[Ud](#)
[Iti](#)
[Sn](#)
[Abhidhamma](#)
[Khuddaka](#)
[Dhammapada](#)
[The Path of Dhamma](#)

© 2005

[Contents](#)

[Translator's Introduction](#) [[Buddharakkhita](#) | [Thanissaro](#)]

[[SuttaReadings.net icon](#)] [Dhp I: Yamakavagga — Pairs {Dhp 1-20}](#) [[Buddharakkhita](#) | [Thanissaro](#)].

[[SuttaReadings.net icon](#)] [Dhp II: Appamadavagga — Heedfulness {Dhp 21-32}](#) [[Buddharakkhita](#) | [Thanissaro](#)].

[[SuttaReadings.net icon](#)] [Dhp III: Cittavagga — The Mind {Dhp 33-43}](#) [[Buddharakkhita](#) | [Thanissaro](#)].

[Dhp IV: Pupphavagga — Flowers/Blossoms {Dhp 44-59}](#) [[Buddharakkhita](#) | [Thanissaro](#)].

Dhp V: Balavagga — The Fool/Fools {Dhp 60-75} [Buddharakkhita | Thanissaro].
 Dhp VI: Panditavagga — The Wise {Dhp 76-89} [Buddharakkhita | Thanissaro].
 Dhp VII: Arahantavagga — The Arahant or Perfected One/Arahants {Dhp 90-99} [Buddharakkhita | Thanissaro].
 Dhp VIII: Sahassavagga — The Thousands/Thousands {Dhp 100-115} [Buddharakkhita | Thanissaro].
 Dhp IX: Papavagga — Evil {Dhp 116-128} [Buddharakkhita | Thanissaro].
 Dhp X: Dandavagga — Violence/The Rod {Dhp 129-145} [Buddharakkhita | Thanissaro].
 Dhp XI: Jaravagga — Old Age/Aging {Dhp 146-156} [Buddharakkhita | Thanissaro].
 Dhp XII: Attavagga — The Self/Self {Dhp 157-166} [Buddharakkhita | Thanissaro].
 Dhp XIII: Lokavagga — The World/Worlds {Dhp 168-174} [Buddharakkhita | Thanissaro | Olendzki (excerpt)].
 Dhp XIV: Buddhavagga — The Buddha/Awakened {Dhp 179-196} [Buddharakkhita | Thanissaro].
 Dhp XV: Sukhavagga — Happiness/Happy {Dhp 197-208} [Buddharakkhita | Thanissaro].
 Dhp XVI: Piyavagga — Affection/Dear Ones {Dhp 209-220} [Buddharakkhita | Thanissaro].
 Dhp XVII: Kodhavagga — Anger {Dhp 221-234} [Buddharakkhita | Thanissaro].
 Dhp XVIII: Malavagga — Impurity/Impurities {Dhp 235-255} [Buddharakkhita | Thanissaro].
 Dhp XIX: Dhammatthavagga — The Just/The Judge {Dhp 256-272} [Buddharakkhita | Thanissaro].
 Dhp XX: Maggavagga — The Path {Dhp 273-289} [Buddharakkhita | Thanissaro].
 Dhp XXI: Pakinnakavagga — Miscellaneous/Miscellany {Dhp 290-305} [Buddharakkhita | Thanissaro].
 Dhp XXII: Nirayavagga — Hell {Dhp 306-319} [Buddharakkhita | Thanissaro].
 Dhp XXIII: Nagavagga — The Elephant/Elephants {Dhp 320-333} [Buddharakkhita | Thanissaro].
 Dhp XXIV: Tanhavagga — Craving {Dhp 334-359} [Buddharakkhita | Thanissaro].
 Dhp XXV: Bhikkhuvagga — The Monk/Monks {Dhp 360-382} [Buddharakkhita | Thanissaro].
 Dhp XXVI: Brahmanavagga — The Holy Man/Brahmans {Dhp 383-423} [Buddharakkhita | Thanissaro].

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[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Udana
Exclamations
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Vaggas: 1 2 3 4 5 6 7 8

The Udana, the third book of the Khuddaka Nikaya, offers a rich collection of short suttas, each of which culminates in a short verse uttered by the Buddha. Altogether there are eighty suttas, arranged in eight vaggas, or chapters.

The translator appears in the square brackets []. The braces {} contain the starting page number in the PTS romanized Pali edition.

Thanissaro Bhikkhu's complete translation, Udana: Exclamations (2012) is available as a PDF [PDF icon].

1. Bodhivagga — The Chapter About Awakening

Ud 1.1: Bodhi Sutta — The Bodhi Tree (1)/Awakening (1) {Ud 1} [Ireland | Thanissaro].

Ud 1.2: Bodhi Sutta — The Bodhi Tree (2)/Awakening (2) {Ud 2} [Ireland | Thanissaro].

Ud 1.3: Bodhi Sutta — The Bodhi Tree (3)/Awakening (3) {Ud 3} [Ireland | Thanissaro].

Shortly after his Awakening, the Buddha contemplates dependent origination.

Ud 1.4: Huhuṅka Sutta — Overbearing {Ud 3} [Thanissaro]. The Buddha answers a question posed by an overbearing brahman.

Ud 1.5: Brāhmaṇa Sutta — Brahmins {Ud 3} [Thanissaro]. The sight of a group of elder

monks approaching inspires a brief exclamation from the Buddha.

Ud 1.6: Kassapa Sutta — Mahā Kassapa {Ud 4} [Thanissaro]. Ven. Maha Kassapa chooses to go on his almsround among the poor and indigent, rather than among the devas.

Ud 1.7: Aja Sutta — Aja {Ud 4} [Thanissaro]. A troublemaker tries to provoke the Buddha.

Ud 1.8: Saṅgāmaṇi Sutta — Saṅgāmaṇi {Ud 5} [Thanissaro]. A monk is unmoved by his former wife's attempt to call him back to family life.

Ud 1.9: Jaṭila Sutta — Ascetics {Ud 6} [Thanissaro]. On the futility of rituals.

[SuttaReadings.net icon] Ud 1.10: Bahiya Sutta/Bāhiya Sutta — About Bahiya/Bāhiya {Ud 6} [Ireland | Thanissaro]. The ascetic Bahiya becomes an arahant upon receiving a brief teaching from the Buddha about dispassion towards the senses ("In reference to the seen, there will be only the seen...").

2. Muccalindavagga — The Chapter About Muccalinda

Ud 2.1: Muccalinda Sutta — About Muccalinda {Ud 10} [Ireland | Thanissaro].

Muccalinda, king of the nagas, visits the Buddha.

Ud 2.2: Rājā Sutta — Kings {Ud 10} [Thanissaro]. The Buddha scolds a group of monks for chattering about politics.

Ud 2.3: Daṇḍa Sutta — The Stick {Ud 11} [Thanissaro]. The Buddha observes a group of boys beating a snake with a stick.

Ud 2.4: Sakkāra Sutta — Veneration {Ud 12} [Thanissaro]. Ascetics from other sects become jealous of the support and respect offered to the Buddha.

Ud 2.5: Upāsaka Sutta — The Lay Follower {Ud 13} [Thanissaro]. A busy layperson finally pays a visit to the Buddha.

Ud 2.6: Gabbhini Sutta — The Pregnant Woman {Ud 13} [Thanissaro]. A man falls ill after drinking the oil intended for his pregnant wife.

Ud 2.7: Ekaputta Sutta — The Only Son {Ud 14} [Thanissaro]. The grieving friends and family of a lay-follower's deceased son pay a visit to the Buddha.

Ud 2.8: Suppavāsā Sutta — Suppavāsā {Ud 15} [Thanissaro]. This mother would gladly suffer the pain of childbirth to have a child who knows the Dhamma.

Ud 2.9: Visākhā Sutta — Visākhā {Ud 18} [Thanissaro]. Visakha the laywoman pays a visit to the Buddha.

Ud 2.10: Bhaddiya Kaligodha Sutta/Kāḷigodha Sutta — Bhaddiya/Bhaddiya Kāḷigodha {Ud 18} [Ireland | Thanissaro]. A meditating monk proclaims the blissfulness of life as a forest recluse.

3. Nandavagga — The Chapter About Nanda

Ud 3.1: Kamma Sutta — Former Action/Action {Ud 21} [Ireland | Thanissaro]. A meditating monk endures the aches and pains of illness.

Ud 3.2: Nanda Sutta — Nanda/About Nanda {Ud 21} [Ireland | Thanissaro]. The Buddha ingeniously dissuades Ven. Nanda, his half-brother, from disrobing.

Ud 3.3: Yasoja Sutta — About Yasoja {Ud 24} [Thanissaro]. A group of monks, suitably chastened by the Buddha for their raucous behavior, become arahants.

Ud 3.4: Sāriputta Sutta — About Sāriputta {Ud 27} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

Ud 3.5: Kolita Sutta — Mahā Moggallāna {Ud 27} [Thanissaro]. The Buddha is inspired

by the sight of Ven. Maha Moggallana seated in meditation.

Ud 3.6: Pilinda Sutta — Pilinda {Ud 28} [Thanissaro]. Sometimes, disrespectful behavior is done out of habit, rather than malice.

Ud 3.7: Kassapa Sutta — Kassapa {Ud 29} [Thanissaro]. The king of the devas travels in disguise to give almsfood to Ven. Maha Kassapa.

Ud 3.8: Pinda Sutta — Alms {Ud 30} [Thanissaro]. A monk should go on almsround for the right reasons.

Ud 3.9: Sippa Sutta — Crafts {Ud 31} [Thanissaro]. The Buddha reminds a group of monks that it's better to keep noble silence than to chit-chat about worldly affairs.

Ud 3.10: Loka Sutta — (Surveying) the World {Ud 32} [Thanissaro]. Following his Awakening, the Buddha surveys the world with his mind's eye and sees a world full of ignorance, craving, and suffering.

4. Meghiyavagga — The Chapter About Meghiya

Ud 4.1: Meghiya Sutta — Meghiya/About Meghiya {Ud 34} [Ireland | Thanissaro]. An over-eager monk is assailed by unskillful states of mind, and the Buddha reminds him of the importance of associating with admirable friends.

Ud 4.2: Uddhata Sutta — High Strung {Ud 37} [Thanissaro]. The Buddha responds to the sight of a group of rowdy monks.

Ud 4.3: Gopāla Sutta — The Cowherd {Ud 38} [Thanissaro]. A cowherd invites the monks to a meal at his home.

Ud 4.4: Juñha Sutta — Moonlit {Ud 39} [Thanissaro]. A cantankerous yakkha hits Ven. Sariputta over the head, and pays the price for his stupidity.

Ud 4.5: Naga Sutta/Nāga Sutta — The Bull Elephant {Ud 41} [Ireland | Thanissaro]. The Buddha moves from a crowded, noisy part of the forest to a more secluded one.

Ud 4.6: Piṇḍola Sutta — Piṇḍola {Ud 42} [Thanissaro]. The Buddha is inspired by the sight of Ven. Pindola seated in meditation.

Ud 4.7: Sāriputta Sutta — Sāriputta {Ud 43} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

Ud 4.8: Sundarī Sutta — Sundarī {Ud 43} [Thanissaro]. A rival group of wanderers commit murder in an attempt to discredit the Buddha and his followers.

Ud 4.9: Upasena Vaṅgantaputta Sutta — Upasena Vaṅgantaputta {Ud 45} [Thanissaro]. The Buddha is inspired by the attainments of Ven. Upasena Vangataputta.

Ud 4.10: Sāriputta Sutta — Sāriputta {Ud 46} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

5. Sonavagga — The Chapter About Sona

Ud 5.1: Rājan Sutta — The King {Ud 47} [Thanissaro]. Queen Mallika and King Pasenadi inquire of each other, "Is there anyone more dear to you than yourself?"

Ud 5.2: Appāyuka Sutta — Short-lived {Ud 47} [Thanissaro]. Life is short; practice ardently!

Ud 5.3: Kuṭṭhi Sutta — The Leper {Ud 48} [Thanissaro]. The Buddha instructs a leper, who soon attains stream-entry.

Ud 5.4: Kumāra Sutta — Boys {Ud 51} [Thanissaro]. The Buddha comes upon two boys catching fish, and speaks to them about physical pain.

Ud 5.5: Uposatha Sutta — The Observance Day/Uposatha {Ud 51} [Ireland | Thanissaro]. The Buddha compares the qualities of the Dhamma to those of the ocean.

Ud 5.6: Soṇa Sutta — Soṇa {Ud 57} [Thanissaro]. A devoted lay follower recognizes the drawbacks of the householder's life and decides to become a monk.

Ud 5.7: Revata Sutta — About Revata {Ud 60} [Thanissaro]. The Buddha is inspired by the sight of Ven. Revata seated in meditation.

Ud 5.8: Ānanda Sutta — Ānanda {Ud 60} [Thanissaro]. Devatta announces his intention to create a schism in the Sangha.

Ud 5.9: Sadhāyamāna Sutta — Jeering {Ud 61} [Thanissaro]. The Buddha reflects on the empty words of a group of boisterous youths.

Ud 5.10: Panthaka Sutta — Cūḷa Panthaka {Ud 61} [Thanissaro]. The Buddha is inspired by the sight of Ven. Cūḷa Panthaka seated in meditation.

6. Jaccandhavagga — Blind from Birth

Ud 6.1: Āyusama-osajjana Sutta — Relinquishment of the Life Force {Ud 62} [Thanissaro]. Māra urges the Buddha to give up his life and Ānanda misses an opportunity to extend it.

Ud 6.2: Paṭisalla Sutta — Seclusion {Ud 64} [Thanissaro]. The Buddha explains to King Pasenadi how to spot another person's good qualities.

Ud 6.3: Ahu Sutta — It Was {Ud 66} [Thanissaro]. The Buddha reflects on the unskillful qualities he has abandoned and the skillful ones he has perfected.

Ud 6.4: Tittha Sutta — Sectarians (1) {Ud 66} [Ireland | Thanissaro]. The Buddha's famous simile of the blind men and the elephant, illustrating the futility of arguing about one's views and opinions.

Ud 6.5: Tittha Sutta — Sectarians (2) {Ud 70} [Thanissaro].

Ud 6.6: Tittha Sutta — Sectarians (3) {Ud 70} [Thanissaro]. The Buddha overhears some heated arguments between various speculative philosophers.

Ud 6.7: Subhūti Sutta — Subhūti {Ud 71} [Thanissaro]. The Buddha praises a monk for practicing jhana.

Ud 6.8: Gaṇika Sutta — The Courtesan {Ud 71} [Thanissaro]. The Buddha is inspired by reports of deadly battles over the affections of a certain courtesan.

Ud 6.9: Adhipataka Sutta/Upāti Sutta — Like Moths to the Flame/Rushing {Ud 72} [Olendzki | Thanissaro]. Like moths to a flame, we are drawn by sense desire.

Ud 6.10: Uppajjanti Sutta — They Appear {Ud 72} [Thanissaro].

7. Culavagga — The Minor Chapter

Ud 7.1: Bhaddiya Sutta — Bhaddiya (1) {Ud 74} [Thanissaro]. Ven. Sariputta guides Ven. Bhaddiya to the brink of arahantship.

Ud 7.2: Bhaddiya Sutta — Bhaddiya (2) {Ud 74} [Thanissaro]. Ven Sariputta, failing to see that Ven. Bhaddiya is now an arahant, continues instructing him.

Ud 7.3: Kāmesu Satta Sutta — Attached to Sensual Pleasures (1) {Ud 75} [Thanissaro].

Ud 7.4: Kāmesu Satta Sutta — Attached to Sensual Pleasures (2) {Ud 75} [Thanissaro]. The Buddha reflects on people's addictions to sensuality.

Ud 7.5: Aparā Lakuntaka Bhaddiya Sutta/Lakuṇṭha Sutta — Another Discourse about Bhaddiya the Dwarf/The Dwarf {Ud 76} [Nizamis | Thanissaro]. Inner wisdom and outward appearance are unrelated.

Ud 7.6: Taṇhākhaya Sutta — The Ending of Craving {Ud 76} [Thanissaro]. The Buddha sees Ven. Añña Kondañña seated in meditation.

Ud 7.7: Papañcakhaya Sutta — The Ending of Objectification {Ud 77} [Thanissaro]. The

Buddha reflects on his own state of mind.

Ud 7.8: Kaccāyana Sutta — Kaccāyana {Ud 77} [Thanissaro]. The Buddha sees Ven. Mahā Kaccāyana in meditation

Ud 7.9: Udapāna Sutta — The Well {Ud 78} [Ireland | Thanissaro]. In a rare display of supernatural powers, the Buddha makes a point of Dhamma to Ven. Ānanda.

Ud 7.10: Udena Sutta — About King Udena {Ud 79} [Thanissaro]. Five hundred enlightened women perish in a fire.

8. Pataligamiyavagga — The Chapter About Patali Village

Ud 8.1: Nibbāna Sutta — Parinibbana (1)/Unbinding (1) {Ud 80} [Ireland | Thanissaro].

Ud 8.2: Nibbāna Sutta — Parinibbana (2)/Unbinding (2) {Ud 80} [Ireland | Thanissaro].

Ud 8.3: Nibbāna Sutta — Parinibbana (3)/Unbinding (3) {Ud 80} [Ireland | Thanissaro].

Ud 8.4: Nibbāna Sutta — Parinibbana (4)/Unbinding (4) {Ud 81} [Ireland | Thanissaro].

On the nature of Nibbāna.

Ud 8.5: Cunda Sutta — Cunda {Ud 81} [Thanissaro]. An account of the Buddha's last meal.

Ud 8.6: Pāṭaligāma Sutta — At Pāṭaligā Village {Ud 85} [Thanissaro]. On the rewards of being virtuous.

Ud 8.7: Dvidhpatha Sutta — A Fork in the Path {Ud 90} [Thanissaro]. A monk takes a wrong turn and gets mugged.

Ud 8.8: Visākhā Sutta — Visākhā {Ud 91} [Thanissaro]. The laywoman Visakha, grieving over the death of a grandchild, receives a powerful teaching concerning clinging and death.

Ud 8.9: Dabba Sutta — About Dabba Mallaputta (1) {Ud 92} [Thanissaro].

Ud 8.10: Dabba Sutta — About Dabba Mallaputta (2) {Ud 93} [Thanissaro]. The Buddha is inspired by Ven. Dabba Mallaputta's spectacular death and attainment of Parinibbana.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

Vinaya Pitaka

Sutta Pitaka

DN

MN

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

Abhidhamma

Khuddaka

Itivuttaka

This Was Said (by the Buddha)

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Introductions to the Itivuttaka

by John D. Ireland

by Thanissaro Bhikkhu

1. The Group of Ones (suttas 1-27)

Iti 1-23

{Iti 1.1-1.23; Iti 1-16} [Thanissaro]

Iti 24: A Heap of Bones

{Iti 1.24; Iti 17} [Ireland | Thanissaro]

Iti 25: Lying

{Iti 1.25; Iti 18} [Ireland | Thanissaro]

[suttareadings.net] Iti 26: Giving

{Iti 1.26; Iti 18} [Ireland | Thanissaro]

[suttareadings.net] Iti 27: The Development of Loving-kindness

{Iti 1.27; Iti 19} [Ireland | Thanissaro]

2. The Group of Twos (28-49)

Iti 28-41

{Iti 2.22; Iti 43} [Thanissaro]

Iti 42: The Bright Protectors

{Iti 2.15; Iti 36} [Ireland | Thanissaro]

Iti 43: The Not-born

{Iti 2.16; Iti 37} [Ireland | Thanissaro]

Iti 44: The Nibbana-element

{Iti 2.17; Iti 38} [Ireland | Thanissaro]

Iti 45-48

{Iti 2.18; Iti 39} [Thanissaro]

Iti 49: Held by Views

{Iti 2.22; Iti 43} [Ireland | Thanissaro]

3. The Group of Threes (50-99)

Iti 50-71
[Thanissaro]
Iti 72: Escape
{Iti 3.23; Iti 61} [Ireland | Thanissaro]
Iti 73-74
[Thanissaro]
Iti 75: A Rainless Cloud
{Iti 3.26; Iti 64} [Ireland | Thanissaro]
Iti 76-81
[Thanissaro]
Iti 82: Joyous Utterances
{Iti 3.33; Iti 75} [Ireland | Thanissaro]
Iti 83
[Thanissaro]
[suttareadings.net] Iti 84: For the Welfare of Many
{Iti 3.35; Iti 78} [Ireland | Thanissaro]
Iti 85-89
[Thanissaro]
Iti 90: Foremost Faith
{Iti 3.41; Iti 87} [Ireland | Thanissaro]
Iti 91-99
[Thanissaro]
4. The Group of Fours (100-112)
Iti 100-105
[Thanissaro]
Iti 106: With Brahma
{Iti 4.7; Iti 109} [Ireland | Thanissaro]
[suttareadings.net] Iti 107-108
[Thanissaro]
Iti 109: The River Current
{Iti 4.10; Iti 114} [Ireland | Thanissaro]
Iti 110-111
[Thanissaro]
Iti 112: The World
{Iti 4.13; Iti 121} [Ireland | Thanissaro]

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Sutta Nipata
The Sutta Collection

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1. Urugavagga 2. Culavagga 3. Mahavagga 4. Atthakavagga 5. Parayanavagga
The Sutta Nipata ("The Sutta Collection"), the fifth book of the Khuddaka Nikaya, consists of 71 short suttas divided into five vaggas (chapters).

A complete translation of the Sutta Nipāta, Sutta Nipāta: The Discourse Group, 2016, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

Another complete translation, which also includes the commentaries, is Bhikkhu Bodhi's The Suttanipata: an Ancient Collection of the Buddha's Discourses Together with Its Commentaries (Boston: Wisdom Publications, 2017). Lastly, there is a complete translation by K.R. Norman, The Group of Discourses (2nd ed.) (Oxford: Pali Text Society, 2001).

Some of the passages listed below originally appeared in John Ireland's The Discourse Collection: Selected Texts from the Sutta Nipata, (BPS "Wheel" Publication No. 82).

The braces {} contain the corresponding verse numbers in the original Pali text, as listed

in H. Saddhatissa's *The Sutta-Nipata* (London: Curzon Press, 1985).

Introduction to the Sutta Nipāta

See An Introduction to the Sutta Nipāta, by Thanissaro Bhikkhu.

1. Uragavagga — The Snake Chapter

Sn 1.1: Uraga Sutta — The Serpent/The Snake {Sn 1-17} [Nyanaponika | Thanissaro]. One who advances far along the path sheds unwholesome states of mind, as a snake sheds its dried up old skin.

Sn 1.2: Dhaniya Sutta — Dhaniya the Cattleman {Sn 18-34} [Thanissaro]. A poetic dialogue contrasting the wealth and security of lay life with the wealth and security of a person who has lived the renunciate life to its culmination. If you have trouble relating to someone like Dhaniya who measures his wealth in cattle, then when reading this poem substitute stocks and bonds for cows and bulls, and economic downturn for rain. [TB]

Sn 1.3: Khaggavisana Sutta — A Rhinoceros {Sn 35-75} [Thanissaro]. On the value of living the solitary wandering life of a forest monk.

Sn 1.4: Kasi Bharadvaja Sutta — To the Plowing Bharadvaja/Discourse to Bharadvaja, the Farmer {Sn 76-82} [Olendzki (excerpt) | Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

Sn 1.5: Cunda Sutta — To Cunda {Sn 83-90} [Thanissaro]. Four different types of contemplatives and how to recognize them.

Sn 1.6: Parabhava Sutta — Downfall/Discourse on Downfall {Sn 91-115} [Narada | Piyadassi | Thanissaro]. On the various causes of spiritual decline that the aspirant must avoid.

Sn 1.7: Vasala Sutta — Discourse on Outcasts {Sn 116-142} [Piyadassi | Thanissaro]. The Buddha explains to a brahman what qualities really make one worthy of being branded an "outcast."

[SuttaReadings.net icon] Sn 1.8: Karaniya Metta Sutta — The Buddha's Words on Loving-Kindness/The Hymn of Universal Love/Loving-Kindness/The Discourse on Loving-kindness/Good Will {Sn 143-152} [Amaravati | Buddharakkhita | Nanamoli | Piyadassi | Thanissaro]. The practice of developing universal goodwill: the practices that form a foundation for the practice, the attitude of universal goodwill itself, and the steps that lead from goodwill to awakening. [TB]

Sn 1.9: Hemavata Sutta — Hemavata {Sn 153-182} [Thanissaro]. The Buddha explains to a yakkha how one crosses over the flood. [TB]

Sn 1.10: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {Sn 181-192} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

Sn 1.11: Vijaya Sutta — Victory {Sn 193-206} [Thanissaro]. Reflecting on the unattractiveness of the body as a way to gain insight.

Sn 1.12: Muni Sutta — The Sage {Sn 207-221} [Thanissaro]. The Buddha describes the characteristics of the ideal sage, who finds greater happiness and security not in relationships but in living the solitary contemplative life. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by

all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

2. Culavagga — The Lesser Chapter

Sn 2.1: Ratana Sutta — The Jewel Discourse/Treasures {Sn 222-238} [Piyadassi | Thanissaro]. The Buddha enumerates the many treasures to be found within the Triple Gem.

Sn 2.2: Āmagandha Sutta — Raw Stench {Sn 241-254} [Thanissaro]. People are defiled, not by eating meat, but by engaging in evil conduct. [TB]

Sn 2.3: Hiri Sutta — On Friendship/Conscience {Sn 253-257} [Ireland | Thanissaro]. What is a true friend?

Sn 2.4: Maha-mangala Sutta — Blessings/Protection {Sn 258-269} [Narada | Piyadassi | Soni | Thanissaro]. An enumeration of the blessings that result from leading a skillful life.

Sn 2.5: Suciloma Sutta — Suciloma {Sn 271-275} [Thanissaro]. Another yakkha challenges the Buddha with riddles and threatens to “hurl out his mind, rip open his heart, or hurl him across the River Ganges” if he doesn’t solve the riddles to the yakkha’s satisfaction. [TB]

Sn 2.6: Dhammacariya Sutta — Wrong Conduct {Sn 274-283} [Ireland | Thanissaro]. The monks are encouraged to avoid monks who conduct their lives in unwholesome ways.

Sn 2.7: Brāhmaṇadhammika Sutta — Brahman Principles {Sn 286-317} [Thanissaro]. How brahmans, through greed, abandoned the good principles of their ancestors. [TB]

Sn 2.8: Nava Sutta — The Simile of the Boat/A Boat {Sn 316-323} [Ireland | Thanissaro]. A teacher, like a skilled boatman, is one who knows firsthand how to cross to the opposite shore.

Sn 2.9: Kimsila Sutta — Right Conduct/With What Virtue? {Sn 324-330} [Ireland | Thanissaro]. The attitudes and behavior that enable one best to learn and benefit from the Dhamma.

Sn 2.10: Utthana Sutta — On Vigilance/Initiative {Sn 331-334} [Ireland | Thanissaro]. A stirring exhortation to rekindle your efforts. Wake up!

Sn 2.11: Rahula Sutta — Advice to Rahula {Sn 337-342} [Thanissaro | Ireland (excerpt)]. Ven. Rāhula reflects on the teachings he received from his father, the Buddha. [TB]

Sn 2.12: Vaṅgīsa Sutta — Ven. Vaṅgīsa {Sn 245-360} [Thanissaro]. Ven. Vaṅgīsa, the foremost poet among the Buddha’s disciples, praises the Buddha in verse. [TB]

Sn 2.13: Sammāparibbājanīya Sutta — Right Wandering {Sn 361-377} [Thanissaro]. The sort of person who, having gone forth, is fit to wander through the world. [TB]

Sn 2.14: Dhammika Sutta — Dhammika {Sn 376-404} [Thanissaro | Ireland (excerpt)]. The proper code of conduct for lay followers of the Dhamma. [TB]

3. Mahavagga — The Great Chapter

[SuttaReadings.net icon] Sn 3.1: Pabbaja Sutta — The Going Forth {Sn 405-424} [Thanissaro]. King Bimbisara, struck by the young Buddha’s radiant demeanor, follows him to the mountains to discover who he is and whence he comes.

[SuttaReadings.net icon] Sn 3.2: Padhana Sutta — The Great Struggle/Exertion {Sn 425-449} [Ireland | Thanissaro]. The ten armies of Mara approach the Bodhisatta (Buddha-to-be) in an unsuccessful attempt to lure him from his meditation seat.

Sn 3.3: Subhasita Sutta — Well-Spoken {Sn 450-454} [Thanissaro]. Four characteristics of well-spoken speech.

Sn 3.4: Sundarikabhāradvāja Sutta — Sundarika Bhāradvāja {Sn 457-488} [Thanissaro]. A brahman questions the Buddha to see if the latter deserves to receive the cake resulting from his sacrifice. [TB]

Sn 3.5: Māḷa Sutta — Māgha {Sn 490-512} [Thanissaro]. What are the qualities of a recipient that produce the most merit from a gift? [TB]

Sn 3.6: Sabhiya Sutta — Sabhiya {Sn 513-550} [Thanissaro]. A sutta dating from early in the Buddha's teaching career. A wanderer, disappointed in the teachings he has received from other teachers, approaches the Buddha with his questions. [TB]

Sn 3.7: Sela Sutta — Sela {Sn 551-596} [Thanissaro]. Sela the brahman praises the Buddha to see how the latter responds to praise. [TB]

Sn 3.8: Salla Sutta — The Arrow {Sn 577-593} [Ireland | Thanissaro]. Death and loss are inevitable, but is grief?

Sn 3.9: Vāseṭṭha Sutta — Vāseṭṭha {Sn 607-659} [Thanissaro]. Is one worthy of respect because of one's birth, or because of one's actions? [TB]

Sn 3.10: Kokālika Sutta — Kokālika {Sn 660-681} [Thanissaro]. A follower of Devadatta slanders Ven. Sāriputta and Ven. Moggallāna and, after suffering a painful disease, falls into hell. The sutta then gives a graphic description of the sufferings awaiting him there. [TB]

Sn 3.11: Nalaka Sutta — Gurgling Loudly/To Nalaka {Sn 679-723} [Thanissaro | Olendzki (excerpt)]. A sutta in two parts. The first part gives an account of events soon after the birth of the Bodhisatta (Buddha-to-be). The second part describes the way of the sage.

Sn 3.12: Dvayatanupassana Sutta — The Noble One's Happiness/A Teaching Hard to Know/The Contemplation of Dualities {Sn 724-765} [Thanissaro | Ireland (excerpt) | Olendzki (excerpt)]. Not all dualities are misleading. This sutta teaches ways to contemplate the duality of the origination and cessation of stress and suffering so as to reach Awakening. [TB]

4. Atthaka Vagga — The Octet Chapter

See The Atthaka Vagga — The Octet Chapter: An Introduction, by Thanissaro Bhikkhu.

Sn 4.1: Kama Sutta — Sensual Pleasure {Sn 766-771} [Thanissaro]. The drawbacks of sensual desires.

Sn 4.2: Guhatthaka Sutta — The Cave of the Body {Sn 772-779} [Thanissaro]. Those who remain attached to the body and to sensuality will have a hard time freeing themselves from fear of death and from further becoming.

Sn 4.3: Dutthatthaka Sutta — Corrupted {Sn 780-787} [Thanissaro]. Freedom isn't to be found by boasting of your precepts and practices or by debating your views.

Sn 4.4: Suddhatthaka Sutta — On Purity/Pure {Sn 788-795} [Ireland | Thanissaro]. Although freedom is found by means of knowledge and meditation, in ultimate terms it lies beyond both.

Sn 4.5: Paramatthaka Sutta — On Views/Supreme {Sn 796-803} [Ireland | Thanissaro]. The conceit that comes from identifying with practices or views — even if they're supreme — is a fetter preventing full freedom.

Sn 4.6: Jara Sutta — On Decay/Old Age {Sn 804-813} [Ireland | Thanissaro]. Life is short. Possessiveness brings grief. Freedom comes from abandoning any sense of mine.

Sn 4.7: Tissa Metteyya Sutta — Tissa Metteyya {Sn 814-823} [Thanissaro]. The drawbacks of falling away from the celibate life.

Sn 4.8: Pasura Sutta — To Pasura {Sn 824-834} [Thanissaro]. The Buddha points out the drawbacks of disputes, for winners and losers, alike.

Sn 4.9: Magandiya Sutta — To Magandiya {Sn 835-847} [Thanissaro]. Magandiya offers the Buddha his daughter in marriage. The Buddha refuses and further subdues Magandiya's pride by describing attainments of purity that Magandiya can't yet understand.

Sn 4.10: Purabheda Sutta — Before the Break-up of the Body {Sn 848-861} [Thanissaro]. What enables a person to live at peace?

[SuttaReadings.net icon] Sn 4.11: Kalaha-vivada Sutta — Further Questions/Quarrels & Disputes {Sn 862-877} [Ireland | Thanissaro]. The Buddha is questioned on the source of quarrels and disputes, and on the highest level of spiritual attainment.

Sn 4.12: Cula-viyuha Sutta — The Lesser Array {Sn 878-894} [Thanissaro]. If there is one truth, how should a person behave in a world where many different truths are taught?

Sn 4.13: Maha-viyuha Sutta — The Great Array {Sn 895-914} [Thanissaro]. How to maintain freedom in a world full of disputes.

Sn 4.14: Tuvataka Sutta — Quickly {Sn 915-934} [Thanissaro]. A detailed description of the attitudes and behavior of a monk training for the sake of total liberation.

Sn 4.15: Attadanda Sutta — The Training/Arming Oneself/The Rod Embraced {Sn 935-954} [Ireland | Olendzki | Thanissaro]. The Buddha speaks in poignant terms of the samvega that led him to abandon the home life. He concludes with recommendations for practice and a description of the person who has attained the goal of true peace and security.

Sn 4.16: Sariputta Sutta — To Sariputta {Sn 955-975} [Thanissaro]. When a monk, disaffected with the world, takes up the life of seclusion, what fears should he overcome? How should he train to annihilate the darkness in his heart?

5. Parayanavagga — The Chapter on the Way to the Far Shore

See The Parayanavagga — The Chapter on the Way to the Far Shore: An Introduction, by Thanissaro Bhikkhu.

Sn 5.1: Ajita-manava-puccha — Ajita's Questions {Sn 1032-1039} [Ireland | Thanissaro]. The Buddha summarizes the essence of Dhamma training: "Not craving for sensual pleasures, and with a mind that is pure and tranquil."

Sn 5.2: Tissa-metteyya-manava-puccha — Tissa-metteyya's Questions {Sn 1040-1042} [Thanissaro]. Who in the world is truly contented, truly free, truly a great person?

Sn 5.3: Punna-kamanava-puccha — Punna's Questions {Sn 1043-1048} [Ireland | Thanissaro]. The Buddha explains that birth and aging can never be transcended by performing hopeful rituals, but only by extinguishing the fires of greed, hatred, and delusion.

[SuttaReadings.net icon] Sn 5.4: Mettagu-manava-puccha — Mettagu's Questions {Sn

1049-1060} [Ireland | Thanissaro]. How does one cross the flood of birth and old age, sorrow and grief?

Sn 5.5: Dhotaka-manava-puccha — Dhotaka's Questions {Sn 1061-1068} [Thanissaro]. How can one become freed of all doubt?

[SuttaReadings.net icon] Sn 5.6: Upasiva-manava-puccha — Upasiva's Questions {Sn 1069-1076} [Thanissaro]. What support should one hold on to in order to cross over the raging flood of craving?

Sn 5.7: Nanda-manava-puccha — Nanda's Questions {Sn 1077-1083} [Thanissaro]. Who, exactly, deserves to be called "wise"?

Sn 5.8: Hemaka-manava-puccha — Hemaka's Question {Sn 1084-1087} [Thanissaro]. How can we demolish craving and free ourselves from entanglement with the world?

Sn 5.9: Todeyya-manava-puccha — Todeyya's Questions {Sn 1088-1091} [Thanissaro]. So — what's it like, being emancipated, anyway?

[SuttaReadings.net icon] Sn 5.10: Kappa-manava-puccha — Kappa's Question {Sn 1092-1095} [Thanissaro]. Is there anywhere safe to stand where we won't be swept away by aging and death?

Sn 5.11: Jatukanni-manava-puccha — Jatukannin's Question {Sn 1096-1100} [Thanissaro]. How does one abandon birth and aging?

Sn 5.12: Bhadravudha-manava-puccha — Bhadravudha's Questions {Sn 1101-1104} [Thanissaro]. Bhadravudha asks of the Buddha: How did you come to know the Dhamma?

Sn 5.13: Udaya-manava-puccha — Udaya's Questions {Sn 1105-1111} [Thanissaro]. In what way should one live mindfully, so as to bring about Awakening?

Sn 5.14: Posala-manava-puccha — Posala's Questions {Sn 1112-1115} [Thanissaro]. How does one develop insight after mastering the higher levels of jhana?

Sn 5.15: Mogharaja-manava-puccha — Mogharaja's Question {Sn 1116-1119} [Ireland | Thanissaro]. How should one view the world so as to escape Death's grasp?

Sn 5.16: Pingiya-manava-puccha — Pingiya's Question {Sn 1120-1123} [Ireland | Thanissaro]. Alarmed by the deterioration of his aging body, Pingiya asks the Buddha how to conquer birth and decay.

Sn 5: Epilogue {Sn 1130-1154} [Thanissaro]. Pingiya, after becoming a non-returner, explains to his former teacher his devotion to the Buddha. [TB]

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[suttas](#)

[audio](#)

[books](#)

[Go to other language](#)

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[Enter keywords...](#)

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[What's New](#)

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[November Dhamma talks](#)

[regular evening and short morning](#)

[posted Nov. 28](#)

[New Book](#)

[Desires for the End of Desire : Skillful Determination on the Buddhist Path](#) is available in ebook formats or can be read online. A transcript of a ten-day retreat in Provence held in April, 2025 on the topic of the skillful use of desire on the path of Buddhist practice.

[posted November 14](#)

[New Essay](#)

[In the Context of the Deathless](#), by Ṭhānissaro Bhikkhu. The perceptions of inconstancy, stress, and not-self find their true meaning in service of the desire for a deathless happiness.

[posted November 7](#)

[October Dhamma talks](#)

[regular evening and short morning](#)

[posted Nov. 2](#)

[Site Update](#)

The site has been updated with new functionality based on the feedback we have received. These are the highlights:

[A dedicated page for each book with download options and table of contents.](#)

[Navigation for books and suttas, with the table of contents in a sidebar and links to the previous and next pages in the book.](#)

[An improvement to the search interface: Results belonging to one book are grouped together, with the most relevant result for that book visible.](#)

[Improvements to the accessibility of the website for people that use screen readers.](#)

[In addition, all of the ebooks have been updated to reflect the changes made to the site.](#)

[See also the three previous news items for other updates regarding the ebooks.](#)

[posted Oct. 13](#)

[The Gift of Dhamma](#)

About
For Beginners
FAQ
Contact
More ...

Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Vimānavatthu
Stories of the mansions

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The Vimānavatthu of the Khuddaka Nikaya is a collection of 83 stories in verse describing the vimāna [vimaana] — a kind of personal heavenly mansion — inhabited by beings reborn as gods or goddesses (devata [devataa]) as a reward for meritorious deeds performed by them as human beings. All the stories follow a similar pattern. They begin with an introductory verse (or verses) in which the god or goddess is asked about the cause for his or her rebirth within that particular mansion. The deva thereupon relates his or her previous good deeds.

— John D. Ireland, in Vangisa: An Early Buddhist Poet

Selected suttas

In the passages listed below the translator appears in the square brackets [].

Vv 1.16: Sirima — Sirima's Mansion {Vv 136-148} [Ireland]. The deva Sirima, an entertainer in her previous human birth, explains to Ven. Vangisa how she learned the Dhamma and became a stream-enterer.

Vv 3.7: Sesavati — Sesavati's Mansion {Vv 647-658} [Ireland]. The deva Sesavati tells Ven. Vangisa how paying her respects to Ven. Sariputta in her previous life was enough to ensure rebirth in a glorious deva realm. This is an example of early Buddhist poetry with a purely devotional message.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

Khuddaka
Petavatthu
Stories of the Hungry Ghosts
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The Petavatthu contains 51 poems, each explaining how unwholesome deeds led to the rebirth of a being into the miserable realm of the "hungry ghosts" (peta).

The translator appears in the square brackets [].

Selected suttas

Pv 1.5: Tirokudda Kanda — Hungry Shades Outside the Walls {Pv 14-25} [Thanissaro].
Some of your ancestors and deceased loved ones may have been reborn as hungry ghosts, no longer able to fend for themselves. In this poem the Buddha explains that it is to your long-term benefit — and to theirs — that you honor their memory with gifts.
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[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)
[Tipitaka](#)
[Vinaya Pitaka](#)
[Sutta Pitaka](#)
[DN](#)
[MN](#)
[SN](#)
[AN](#)
[KN](#)
[Khp](#)
[Dhp](#)
[Ud](#)
[Iti](#)

Sn
Abhidhamma
Khuddaka
Theragatha
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Chapter: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

The Theragatha, the eighth book of the Khuddaka Nikaya, consists of 264 poems — 1,291 stanzas in all — in which the early monks (bhikkhus) recount their struggles and accomplishments along the road to arahantship. Their stories are told with often heart-breaking honesty and beauty, revealing the deeply human side of these extraordinary men, and thus serve as inspiring reminders of our own potential to follow in their footsteps.

A selected anthology of 88 suttas from the Theragatha (and 32 from the Therīgatha), Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

For a complete translation, see Elders' Verses I translated by K.R. Norman (Oxford: Pali Text Society, 1995).

The translator appears in the square brackets []. Pali verse numbers appear in the braces {}.

Chapter 1 — Single Verses {Thag 1-120}

Thag 1.1: Subhuti

{Thag 1} [Thanissaro]. Go ahead and rain!

Thag 1.2: Mahakotthika

{Thag 2} [Thanissaro]. Evil mind-states vanish with the breeze.

Thag 1.3: Kankharevata

{Thag 3} [Thanissaro]. Discernment, like a fire in the night.

Thag 1.6: Dabba (“Capable”)

{Thag 6} [Thanissaro]. The rewards of allowing yourself to be tamed. [TB]

Thag 1.7: Bhalliya

{Thag 7} [Thanissaro]. Steadfast in oneself.

Thag 1.10: Puṇṇamāsa

{Thag 10} [Thanissaro]. Unsmearred with regard to all dhammas. [TB]

Thag 1.13: Vanavaccha

{Thag 13} [Thanissaro]. Refreshment in the wilderness.

Thag 1.14: Vanavaccha's pupil

{Thag 14} [Thanissaro]. There's no tying down one who knows.

Thag 1.16: Belatthasisa

{Thag 16} [Hecker/Khema | Thanissaro]. A happiness not of the flesh.

Thag 1.18: Singalapita

{Thag 18} [Thanissaro]. Contemplation of the body.
Thag 1.21: Nigrodha
{Thag 21} [Thanissaro]. Fearless.
Thag 1.22: Cittaka
{Thag 22} [Thanissaro]. Peacocks.
Thag 1.23: Gosala
{Thag 23} [Thanissaro]. Seclusion.
Thag 1.25: Nandiya (to Mara)
{Thag 25} [Thanissaro]. Be careful, Mara!
Thag 1.26: Abhaya
{Thag 26} [Thanissaro]. Splitting a horse's hair with an arrow.
Thag 1.29: Harita
{Thag 29} [Thanissaro]. Shatter ignorance to bits!
Thag 1.31: Gahuratīriya
{Thag 31} [Thanissaro]. Acquiescing to discomfort like an elephant in battle. [TB]
Thag 1.32: Suppiya
{Thag 32} [Thanissaro]. A fair trade.
Thag 1.33: Sopāka
{Thag 33} [Thanissaro]. Be good to all creatures. [TB]
Thag 1.39: Tissa
{Thag 39} [Thanissaro]. Practice mindfully, as if your head were on fire.
Thag 1.41: Sirivaddha
{Thag 41} [Thanissaro]. Lightning can't shake one in jhana.
Thag 1.43: Sumangala
{Thag 43} [Thanissaro]. Free at last from three crooked things!
Thag 1.49: Ramaneyyaka
{Thag 49} [Thanissaro]. The delight of a well-focused mind.
Thag 1.50: Vimala
{Thag 50} [Thanissaro]. Where neither rain nor wind can reach.
Thag 1.56: Kutiviharin (1)
{Thag 56} [Thanissaro]. Are you wasting your hut?
Thag 1.57: Kutiviharin (2)
{Thag 57} [Thanissaro]. Why hope for a new hut (i.e., rebirth)?
Thag 1.61: Vappa
{Thag 61} [Thanissaro]. How far can you see?
Thag 1.68: Ekuddaniya
{Thag 68} [Thanissaro]. Free of sorrows.
Thag 1.73: Manava
{Thag 73} [Thanissaro]. Three sights prompted this monk to leave home.
Thag 1.75: Susarada
{Thag 75} [Thanissaro]. Who can make a fool wise?
Thag 1.84: Nita
{Thag 84} [Thanissaro]. When will the fool awaken?
Thag 1.85: Sunaga
{Thag 85} [Thanissaro]. A pleasure not of the flesh.

Thag 1.86: Nagita
{Thag 86} [Thanissaro]. All paths do not lead to the same goal.
Thag 1.88: Ajjuna
{Thag 88} [Thanissaro]. Raising myself from the flood. [TB]
Thag 1.93: Eraka
{Thag 93} [Thanissaro]. Sensual pleasures are stressful.
Thag 1.95: Cakkhupala
{Thag 95} [Thanissaro]. Shun the evil companion!
Thag 1.100: Devasabha
{Thag 100} [Thanissaro]. Blanketed with the flowers of release. [TB]
Thag 1.104: Khitaka
{Thag 104} [Thanissaro]. How light my body!
Thag 1.109: Saṅgharakkhita
{Thag 109} [Thanissaro]. With your faculties exposed, you're prey to danger. [TB]
Thag 1.110: Usabha
{Thag 110} [Thanissaro]. The perception of "wilderness." [TB]
Thag 1.111: Jenta
{Thag 111} [Thanissaro]. Ponder inconstancy, constantly.
Thag 1.113: Vanavaccha
{Thag 113} [Thanissaro]. Refreshment in the wilderness.
Thag 1.114: Adhimutta
{Thag 114} [Thanissaro]. If you're greedy for carcass pleasures, where will you gain excellence? [TB]
Thag 1.118: Kimbila
{Thag 118} [Thanissaro]. Aging drops on us like a curse.
Thag 1.119: Vajjiputta
{Thag 119} [Thanissaro]. Leave chitter-chatter. Do jhāna. [TB]
Thag 1.120: Isidatta
{Thag 120} [Thanissaro]. Cutting through the roots of suffering.
Chapter 2 — Pairs of Verses {Thag 121-218}
Thag 2.3: Valliya — {Thag 125-126} [Thanissaro]. Monkey mind. [TB]
Thag 2.9: Gotama — {Thag 137-138} [Thanissaro]. Sensuality has been executed. [TB]
Thag 2.11: Mahā Cunda — {Thag 141-142} [Thanissaro]. Listening well leads to the goal. [TB]
Thag 2.13: Heraññakani — {Thag 145} [Thanissaro | Olendzki (excerpt)]. The results of evil deeds will catch up with you.
Thag 2.16: Mahakala — {Thag 151-152} [Thanissaro]. May I never lie with my head cracked open again!
Thag 2.24: Valliya — {Thag 167-168} [Thanissaro]. Through persistence I shall reach the goal!
Thag 2.26: Punnamasa — {Thag 171-172} [Thanissaro]. Shed the five hindrances, and what's left?
Thag 2.27: Nandaka — {Thag 173-174} [Thanissaro]. Like a fine thoroughbred steed.
Thag 2.30: Kanhadinna — {Thag 179-180} [Thanissaro]. No more passion for becoming.

Thag 2.32: Sivaka — {Thag 183-184} [Thanissaro]. Inconstant little houses. [TB]
Thag 2.36: Khitaka — {Thag 192-192} [Thanissaro]. My mind, standing like rock, doesn't shake. [TB]

Thag 2.37: Sona Potiriyaputta — {Thag 193-194} [Thanissaro]. Better to die in battle than to survive, defeated.

Thag 2.46: Culaka — The Call of the Peacocks {Thag 211-212} [Olendzki]. The beauty of the wilderness; the beauty of a heart that's free.

Thag 2.47: Anūpama — {Thag 213-214} [Thanissaro]. You, mind, I call a mind-traitor! [TB]

Chapter 3 — Groups of Three Verses {Thag 219-266}

Thag 3.5: Matangaputta — {Thag 231-233} [Thanissaro]. It's too hot, it's too cold — what's your excuse?

Thag 3.8: Yasoja — {Thag 243-245} [Thanissaro]. Solitude in the forest: two's company, three's a hullabaloo!

Thag 3.13: Abhibhuta — {Thag 255-257} [Thanissaro]. Rouse yourself! Scatter the army of death!

Thag 3.14: Gotama — {Thag 258-260} [Thanissaro]. After wandering relentlessly through hell, heaven, and the animal world, finally: peace!

Thag 3.15: Harita (2) — {Thag 261-263} [Thanissaro]. Careful: the wise can tell when your actions don't align with your deeds.

Chapter 4 — Groups of Four Verses {Thag 267-314}

Thag 4.8: Rahula — {Thag 295-298} [Thanissaro]. The Buddha's son celebrates his own victory in the Dhamma.

Thag 4.10: Dhammika — {Thag 303-306} [Thanissaro]. Protected by the Dhamma.

Chapter 5 — Groups of Five Verses {Thag 315-374}

Thag 5.1: Rajadatta — {Thag 315-319} [Thanissaro]. Lusting after a corpse? That's the last straw for this monk.

Thag 5.8: Vakkali — {Thag 350-354} [Thanissaro]. I'd rather stay in the forest.

Thag 5.9: Vijitasena — {Thag 355-359} [Norman]. I shall tame you, my mind!

Thag 5.10: Yasadatta — {Thag 360-364} [Thanissaro]. There's no time for quibbling!

Chapter 6 — Groups of Six Verses {Thag 375-458}

Thag 6.2: Tekicchakani — {Thag 381-386} [Thanissaro]. How a monk with no food in his bowl can still find comfort and joy.

Thag 6.6: Sappadasa — {Thag 405-410} [Thanissaro]. On the brink of suicide, Sappadasa breaks through to the Dhamma.

Thag 6.9: Jenta, the Royal Chaplain's Son — {Thag 423-428} [Thanissaro]. Even arrogant fools can find liberation.

Thag 6.10: Sumana the Novice — {Thag 429-434} [Thanissaro]. A seven year-old discovers arahantship.

Thag 6.12: Brahmadatta — {Thag 441-446} [Thanissaro]. How to deal with anger.

Thag 6.13: Sirimanda Thera/Sirimanda — Beaten Like a Thief/ {Thag 447-452} [Olendzki | Thanissaro]. Your last day approaches. Now is no time to be heedless!

Chapter 7 — Groups of Seven Verses {Thag 459-493}

Thag 7.1: Sundara Samudda and the Courtesan — {Thag 459-465} [Thanissaro]. While grappling with lust, this monk finally comes to his senses.

Chapter 8 — Groups of Eight Verses {Thag 494-517}

Thag 8.1: Maha-Kaccana — {Thag 494-501} [Bodhi]. Sound advice for meditating householders and monks.

Chapter 9 — The Group of Nine Verses {Thag 518-526}

Thag 9: Bhuta Thera — No Greater Contentment {Thag 522-526} [Olendzki (excerpt)]. A mind well-trained is a mind content under all circumstances.

Chapter 10 — Groups of Ten Verses {Thag 527-596}

Thag 10.1: Kaludayin Thera — Crossing the Rohini {Thag 527-529} [Olendzki | Thanissaro]. A messenger from the Buddha's father urges the Buddha to return home.

Thag 10.2: Ekavihariya Thera/Ekavihariya — The Lonely Forest Dweller/Dwelling Alone {Thag 537-546} [Olendzki | Thanissaro]. King Asoka's younger brother recalls his journey to arahantship in the wilderness.

Thag 10.5: Kappa — {Thag 567-576} [Thanissaro]. Are you enchanted by your physical appearance? This reflection may be just the cure.

Chapter 11 — The Group of Eleven Verses {597-607}

Thag 11.1: Sankicca — {Thag 597-607} [Thanissaro]. A young arahant reflects on his life in the wilderness.

Chapter 12 — Groups of Twelve Verses {Thag 608-631}

Thag 12.1: Sīlavat — {Thag 608-619} [Thanissaro]. The rewards of virtue. [TB]

Thag 12.2: Sunita the Outcaste — {Thag 620-631} [Thanissaro]. An outcaste tells his inspiring tale of victory.

Chapter 13 — The Group of Thirteen Verses {Thag 632-644}

Chapter 14 — Groups of Fourteen Verses {Thag 645-672}

Thag 14.1: Revata's Farewell — {Thag 645-658} [Thanissaro]. By steadfastly maintaining his right resolve, this monk finally gains perfect release.

Thag 14.2: Godatta — {Thag 659-672} [Thanissaro]. Criticism from the wise is better than praise from fools; the pain of meditation is better than any pleasure from the senses.

Chapter 15 — Groups of Sixteen Verses {Thag 673-704}

Thag 15.1: Aññakondañña Thera — Aññakondañña {Thag 675} [Olendzki]. Wisdom settles the mind, as rain the dust.

Thag 15.2: Udayin Thera — The Blooming Lotus {Thag 700-701} [Thanissaro | Olendzki (excerpt)]. Ven. Udayin uses the timeless image of the lotus blossom to illustrate non-clinging.

Chapter 16 — Groups of (about) Twenty Verses {Thag 705-948}

Thag 16.1: Adhimutta — Adhimutta and the Bandits {Thag 705-725} [Thanissaro]. A monk uses Dhamma to disarm a band of thugs.

Thag 16.4: Ratthapala — {Thag 769-793} [Thanissaro]. Ven. Ratthapala explains why he's not in the least bit tempted to return to the lay life.

Thag 16.7: Bhaddiya Kaligodhayaputta — {Thag 842-865} [Thanissaro]. These verses contain the Canon's only reference to the full set of thirteen ascetic practices. (For Bhaddiya's story, see Ud 2.10.

Thag 16.8: Angulimala Thera/Angulimala — The Moon Released/ {Thag 866-891} [Thanissaro | Olendzki (excerpt)]. This collection of verses associated with Angulimala, the reformed bandit who became an arahant, contains all of the verses contained in MN

86 (the sutta that tells Angulimala's story) plus five concluding verses.

Chapter 17 — Groups of Thirty Verses {Thag 949-1050}

Thag 17.2: Sariputta Thera — Keeping the Wheel Rolling {Thag 991...1014} [Olendzki]. The arahant Sariputta keeps the wheel of Dhamma rolling as he meditates alone in the wilderness.

Thag 17.3: Ananda/Ananda Thera — Ananda Alone {Thag 1034-36} [Hecker/Khema (excerpt) | Olendzki (excerpt)]. Tender words from Ananda, as he looks back on his past grief over the Buddha's death.

Chapter 18 — The Group of Forty Verses {Thag 1051-1090}

Thag 18: Maha Kassapa/Maha Kassapa Thera — At Home in the Mountains {Thag 1062-6, 1068-71} [Thanissaro | Olendzki (excerpt)]. An arahant monk celebrates the joys of practicing jhana in the solitude of the forest. One of the first examples of "wilderness poetry."

Chapter 19 — The Group of Fifty Verses {Thag 1091-1145}

Thag 19: Talaputa Thera — Talaputa/Rain of the Deva {Thag 1137} [Khantipalo | Olendzki (excerpt)]. A monk admonishes himself.

Chapter 20 — The Group of Sixty Verses {Thag 1146-1208}

Chapter 21 — The Great Group of Verses {Thag 1209-1279}

Thag 21: Vangisa — {Thag 1224-25} [Ireland | Hecker/Khema (excerpt)]. Fifteen poems by Ven. Vangisa, the bhikkhu whom the Buddha designated as his foremost disciple in the composition of spontaneous verse.

See also:

Therigatha: Verses of the Elder Nuns

Inspiration from Enlightened Nuns by Susan Elbaum Jootla.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

Vinaya Pitaka

Sutta Pitaka

DN

MN

SN

AN

KN

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Khuddaka

Therigatha

Verses of the Elder Nuns

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Chapter: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

The Therigatha, the ninth book of the Khuddaka Nikaya, consists of 73 poems — 522 stanzas in all — in which the early nuns (bhikkhunis) recount their struggles and accomplishments along the road to arahantship. Their stories are told with often heart-breaking honesty and beauty, revealing the deeply human side of these extraordinary women, and thus serve as inspiring reminders of our own potential to follow in their footsteps.

A selected anthology of 32 suttas from the Therigatha (and 88 from the Theragatha), Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

For a complete translation, see Poems of Early Buddhist Nuns, translated by C.A.F. Rhys Davids and K.R. Norman (Oxford: Pali Text Society, 1989).

The translator appears in the square brackets []. Pali verse numbers appear in the braces {}.

Chapter 1 — Single Verses {Thig 1-18}

Thig 1.1: An Anonymous Bhikkhuni

{Thig 1} [Thanissaro]. Like a pot of pickled greens boiled dry.

Thig 1.3: Punna

{Thig 3} [Thanissaro]. Bursting the mass of darkness.

Thig 1.11: Mutta

{Thig 11} [Thanissaro]. Free at last from three crooked things!

Thig 1.17: Dhamma

{Thig 17} [Thanissaro]. Collapsing to the ground from weakness —the Dhamma

appears!

Chapter 2 — Pairs of Verses {Thig 19-38}

Thig 2.3: Sumaṅgala's Mother {Thig 23-24} [Thanissaro]. From three crooked things set free, I do jhāna. [TB]

Thig 2.4: Aḍḍhikāsi {Thig 25-26} [Thanissaro]. A high-priced courtesan becomes disgusted with her body. [TB]

Chapter 3 — Groups of Three Verses {Thig 39-62}

Thig 3.2: Uttama — {Thig 42-44} [Thanissaro]. Seven days of continuous meditation. On the eighth: Victory!

Thig 3.4: Dantika and the Elephant — {Thig 39-62} [Davids | Thanissaro]. Taming the mind: "Why I'd gone to the woods in the first place."

Thig 3.5: Ubbiri {Thig 51-53} [Thanissaro]. A mother conquers her grief over her daughter's death.

Chapter 4 — The Group of Four Verses {Thig 63-66}

Thig 4.1: Bhadda Kapilani — {Thig 63-66} [Hecker/Khema]. Bhadda recalls her ex-husband (Ven. Maha Kassapa), and sings of how they now are both "cooled of passions."

Chapter 5 — Groups of Five Verses {Thig 67-126}

Thig 5.2: Vimala — The Former Courtesan {Thig 72-76} [Thanissaro]. A former prostitute joins the ranks of the arahants.

Thig 5.4: Nanda — Nanda's Vision {Thig 82-86} [Hecker/Khema | Thanissaro]. Contemplating the foul nature of the body, Nanda uproots all passions.

Thig 5.6: Mittakali — {Thig 92-96} [Thanissaro]. No time for heedlessness!

Thig 5.8: Sona — With Many Children/Mother of Ten {Thig 102-106} [Hecker/Khema | Thanissaro]. Sona conquers aging: "I spit on old age!"

Thig 5.9: Bhadda Kundalakesa — The Former Jain Ascetic {Thig 107-111} [Hecker/Khema]. Bhadda looks back and gives thanks to whomever it was who long ago gave her a robe when she set out in the homeless life.

Thig 5.10: Patacara — Preserver of the Vinaya/ {Thig 112-116} [Hecker/Khema | Thanissaro]. "And taking a pin, I pulled out the wick..."

Thig 5.11: Patacara's Thirty Students — {Thig 117-121} [Hecker/Khema | Thanissaro]. Patacara's instructions lead all her students to arahantship.

Thig 5.12: Canda — The Beggar {Thig 122-126} [Thanissaro]. A former beggar becomes an arahant.

Chapter 6 — Groups of Six Verses {Thig 127-174}

Thig 6.1: Pañcasata Patacara — The Soothing of Grief/Patacara's 500 Students {Thig 127-132} [Olendzki | Thanissaro]. A mother conquers her grief over her son's death: "As he came, so he has gone — so what is there to lament?"

Thig 6.2: Vasitthi the Madwoman — {Thig 133-138} [Thanissaro]. A mother conquers her grief over her son's death.

Thig 6.4: The Verses of Final Knowledge of Bhikkhuni Sujata — {Thig 133-138} [Hecker/Khema | Thanissaro]. Returning from a picnic, a woman penetrates the Dhamma on hearing the Buddha's teachings. [TB]

Thig 6.5: Anopama, the Millionaire's Daughter — {Thig 151-156} [Thanissaro]. A wealthy heiress hears the Dhamma and becomes a non-returner.

Thig 6.6: Maha Pajapati (Gotami) Theri — A Mother's Blessing {Thig 157-162} [Olendzki | Thanissaro]. After attaining arhantship, Pajapati Gotami sings the praises of her stepson — none other than the Buddha himself.

Thig 6.7: Gutta — {Thig 163-168} [Thanissaro]. The Buddha urges a childless mother in her pursuit of the Deathless.

Chapter 7 — Groups of Seven Verses {Thig 175-195}

Thig 7.2: Cālā — {Thig 182-188} [Thanissaro]. Māra confronts a nun who, approving of the Dhamma, approves of no one's philosophy. [TB]

Thig 7.3: Upacālā — {Thig 189-195} [Thanissaro]. A nun confronted by Māra explains why she doesn't approve of birth. [TB]

Chapter 8 — The Group of Eight Verses {Thig 196-203}

Thig 8: Sīsūpacālā — {Thig 196-203} [Thanissaro]. Māra tries to tempt a nun to enjoy the pleasures of heaven. [TB]

Chapter 9 — The Group of Nine Verses {Thig 204-212}

Thig 9: Vaḍḍha's Mother — {Thig 204-212} [Thanissaro]. A monk, roused by his mother, attains the highest peace. [TB]

Chapter 10 — The Group of Eleven Verses {Thig 213-223}

Thig 10: Kisagotami Theri — The Woman with the Dead Child/ {Thig 213-223} [Hecker/Khema (excerpt) | Thanissaro]. Kisagotami, now an arahant, looks back upon a long, hard life of sorrow: "Your tears have flowed for many thousands of lives."

Chapter 11 — The Group of Twelve Verses

Chapter 12 — The Group of Sixteen Verses {Thig 236-251}

Thig 12.1: Punnika — Punnika and the Brahman {Thig 236-251} [Thanissaro]. Punnika convinces a brahman to abandon his purifying water-rituals — after all, if bathing were sacred, then frogs, turtles, and fish would all be pure!

Chapter 13 — Groups of (about) Twenty Verses {Thig 252-365}

Thig 13.1: Ambapali — {Thig 252-270} [Thanissaro]. A former courtesan — now an arahant — reveals how aging has eroded every trace of her youthful beauty. An exquisite portrait of the effects of aging.

Thig 13.2: Rohini — {Thig 271-290} [Thanissaro]. Before her ordination, Rohini answers her father's accusation that monks are lazy. In fact, she observes, "They do the best work."

Thig 13.5: Subha — The Goldsmith's Daughter {Thig 339-367} [Thanissaro]. Subha resists her family's efforts to lure her back the world of sensuality and riches, and soon discovers a treasure worth more than any amount of gold or silver.

Chapter 14 — The Group of (about) Thirty Verses {Thig 366-399}

Thig 14.1: Subha Jivakambavanika — Subha and the Libertine {Thig 366-399} [Thanissaro]. Subha, an arahant nun living alone in the forest, is hounded by a man who lusts after her. Her "special gift" to him instantly gives him a change of heart. A magnificent story.

Chapter 15 — The Group of (about) Forty Verses {Thig 400-447}

Chapter 16 — The Great Group of Verses {Thig 448-522}

See also:

Theragatha: Verses of the Elder Monks

Inspiration from Enlightened Nuns by Susan Elbaum Jootla.
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[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)
[Tipitaka](#)
[Vinaya Pitaka](#)
[Sutta Pitaka](#)
[DN](#)
[MN](#)
[SN](#)
[AN](#)
[KN](#)
[Khp](#)
[Dhp](#)
[Ud](#)
[Iti](#)
[Sn](#)
[Abhidhamma](#)
[Khuddaka](#)
[Milindapañha](#)
[The Questions of King Milinda](#)
[\(excerpts\)](#)
[© 2005](#)
[Contents](#)
[Introduction](#)
[\[Kelly \]](#)
[II. The Distinguishing Marks {Miln 25-64}](#)
[\[Kelly \(excerpts\) \]](#)
[III. Questions for the Cutting Off of Perplexity {Miln 65-89}](#)

[Kelly (excerpts)]

IV. Questions on Dilemmas {Miln 90-328}

[no translations available here]

V. A Question Solved By Inference {Miln 329-347}

[Horner (abridged) | Olendzki (excerpt)]

VI. The Special Qualities of Asceticism {Miln 348-362}

[no translations available here]

VII. Questions on Talk of Similes {Miln 363-420}

[no translations available here]

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[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Abhidhamma Pitaka](#)

[The Basket of Abhidhamma](#)

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Editor's note: There are currently no translations from the Abhidhamma at Access to Insight.

The seven books of the Abhidhamma Pitaka, the third division of the Tipitaka, offer an extraordinarily detailed analysis of the basic natural principles that govern mental and physical processes. Whereas the Sutta and Vinaya Pitakas lay out the practical aspects of the Buddhist path to Awakening, the Abhidhamma Pitaka provides a theoretical framework to explain the causal underpinnings of that very path. In Abhidhamma philosophy the familiar psycho-physical universe (our world of "trees" and "rocks," "I" and "you") is distilled to its essence: an intricate web of impersonal phenomena and processes unfolding at an inconceivably rapid pace from moment to moment, according to precisely defined natural laws.

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment.[1] Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of the deva realms, before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Ven. Sariputta the essence of what he had just taught.[2] Sariputta mastered the Abhidhamma and codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Pitaka of the canon.[3]

Despite its relatively late entrance into the Canon, the Abhidhamma stands as an essential pillar of classical Theravada Buddhist thought. Its significance does, however, vary considerably across regional and cultural boundaries. In Thai Buddhism, for example, the Abhidhamma (and, for that matter, many of the Commentaries as well) play a relatively minor role in Buddhist doctrine and practice. In Sri Lanka and Myanmar (Burma), however, they hold the same venerated status as the Vinaya and Sutta Pitakas themselves. The modern Burmese approach to the teaching and practice of Satipatthana meditation, in particular, relies heavily on an Abhidhammic interpretation of meditative experience. Regardless of the Abhidhamma's position on the shelf of Buddhist canonical texts, the astonishing detail with which it methodically constructs a quasi-scientific model of mind (enough, by far, to make a modern systems theorist or cognitive scientist gasp in awe), insures its place in history as a monumental feat of intellectual genius.

The seven books

The Abhidhamma Pitaka is divided into seven books, although it is the first (Dhammasangani) and last (Patthana) that together lay out the essence of Abhidhamma philosophy. The seven books are:

I. Dhammasangani ("Enumeration of Phenomena").

This book enumerates all the paramattha dhamma (ultimate realities) to be found in the world. According to one such enumeration these amount to:

52 cetasikas (mental factors), which, arising together in various combination, give rise to any one of...

...89 different possible cittas (states of consciousness)

4 primary physical elements, and 23 physical phenomena derived from them

Nibbana

English translations:

Buddhist Psychological Ethics, translated from the Pali by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1900).

II. Vibhanga ("The Book of Treatises").

This book continues the analysis of the Dhammasangani, here in the form of a catechism.

English translations:

The Book of Analysis, translated from the Pali by Ven. U Thittila (Oxford: Pali Text Society, 1969).

III. Dhatukatha ("Discussion with Reference to the Elements").

A reiteration of the foregoing, in the form of questions and answers.

English translations:

Discourse on Elements, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1962).

IV. Puggalapaññatti ("Description of Individuals").

Somewhat out of place in the Abhidhamma Pitaka, this book contains descriptions of a number of personality-types.

English translations:

A Designation of Human Types, translated from the Pali by B.C. Law (Oxford: Pali Text Society, 1922).

V. Kathavatthu ("Points of Controversy").

Another odd inclusion in the Abhidhamma, this book contains questions and answers that were compiled by Moggaliputta Tissa in the 3rd century BCE, in order to help clarify points of controversy that existed between the various "Hinayana" schools of Buddhism at the time.

English translations:

Points of Controversy, translated from the Pali by S.Z. Aung and C.A.F. Rhys Davids (Oxford: Pali Text Society, 1915).

VI. Yamaka ("The Book of Pairs").

This book is a logical analysis of many concepts presented in the earlier books. In the words of Mrs. Rhys Davids, an eminent 20th century Pali scholar, the ten chapters of the Yamaka amount to little more than "ten valleys of dry bones."

English translations:

None.

VII. Patthana ("The Book of Relations").

This book, by far the longest single volume in the Tipitaka (over 6,000 pages in the Siamese edition), describes the 24 paccayas, or laws of conditionality, through which the dhammas interact. These laws, when applied in every possible permutation with the dhammas described in the Dhammasangani, give rise to all knowable experience.

English translations:

Conditional Relations (vol I), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1969). Part I of the Tika-patthana section of the Patthana.

Conditional Relations (vol II), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1981). Part II of the Tika-patthana section of the Patthana.

A Guide to Conditional Relations, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1978). An introduction and guide to the first 12 pages (!) of the Patthana.

Supplementary reading

The Abhidhamma Pitaka has a well-deserved reputation for being dense and difficult reading. The best way to begin studying Abhidhamma is not to dive right into its two key books (Dhammasangani and Patthana), but to explore some of the more modern — and readable — commentarial texts. These will help you get oriented to the Abhidhamma's challenging terrain:

The Abhidhamma in Practice, by N.K.G. Mendis (Kandy: Buddhist Publication Society Wheel Publication 322, 1985).

Buddhist Philosophy of Relations, by Ven. Ledi Sayadaw (Wheel publication No. 331; Kandy: Buddhist Publication Society, 1986). An excellent introduction to the Patthana, the most difficult of the Abhidhamma books, which explains each of the 24 conditional relations by which the dhammas interact.

Comprehensive Manual of Abhidhamma, A: The Abhidhamma Sangaha of Acariya Anuruddha, Ven. Bhikkhu Bodhi, ed. (Kandy: Buddhist Publication Society, 1993). This book, an expanded treatment of Ven. Narada's classic A Manual of Abhidhamma (see below), should be required reading for every Abhidhamma student. It gives a remarkably lucid and insightful overview of Abhidhamma philosophy. Even if you read no further than the Introduction, your efforts will be well rewarded.

Dhamma Theory, The: Philosophical Cornerstone of the Abhidhamma, by Y. Karunadasa (Wheel publication No. 412/413; Kandy: Buddhist Publication Society, 1996). The Dhamma Theory is the fundamental principle on which the entire Abhidhamma is based: that all empirical phenomena are made up of a number of elementary constituents — dhammas — the ultimate realities that lie behind manifest phenomena. This short book offers a good overview of the philosophical and analytical methods used in Abhidhamma.

Guide Through the Abhidhamma Pitaka, by Ven. Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1983).

Manual of Abhidhamma, A: The Abhidhammattha Sangaha of Anuruddhacariya (fourth edition), translated from the Pali by Ven. Narada Maha Thera (Kuala Lumpur: Buddhist Missionary Society, 1979). Available online at BuddhaSasana. A classic work that provides an excellent introduction to the essentials of Abhidhamma study. Largely superseded by Bhikkhu Bodhi's expanded and more thoroughly annotated A Comprehensive Manual of Abhidhamma: The Abhidhamma Sangaha of Acariya Anuruddha (see above) but useful in its compactness.

Psychology and Philosophy of Buddhism, The: An Introduction to the Abhidhamma, by Dr. W.F. Jayasuriya (Kuala Lumpur: Buddhist Missionary Society, 1988).

Notes

1.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne, 1994), p. 1.

2.

From the Atthasalini, as described in Great Disciples of the Buddha, by Nyanaponika Thera and Hellmuth Hecker (Somerville: Wisdom Publications, 1997), pp. 45-46.

3.

The Katthavatthu, composed during the Third Council, was the final addition to the Abhidhamma Pitaka. See Guide Through the Abhidhamma Pitaka, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1983), p xi.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Frequently Asked Questions About Access to Insight](#)

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[Finding your way around](#)

[I'm lost! How do I find my way around this website? \(link to "Help"\)](#)

[What are some good starting places in this website? \(link to "Beginnings"\)](#)

[What is Theravada Buddhism? \(link to "What is Theravada Buddhism?"\)](#)

[Which suttas should I read? \(link to "Befriending the Suttas"\)](#)

[How should I read the suttas? \(link to "Befriending the Suttas"\)](#)

[General questions about the website](#)

[What is Access to Insight?](#)

[How did Access to Insight start?](#)

[How can I contact you?](#)

[How did you decide which texts to include on the website?](#)

[Why don't you have translations of ALL the suttas from the Pali canon?](#)

[Why don't you have such-and-such a sutta \(or article\)?](#)

Why don't you have any translations or articles by so-and-so?
Why don't you have any translations or articles in languages other than English?
Whom can we thank for making all these texts available?
Who translated the suttas on this website?
How can I help Access to Insight?
May I make a donation to support this project?
What is the significance of the graphic on the home page?
Using the website
How do I download the entire website? (link to "Downloading the Entire Website")
How do I download and uncompress those pesky ZIP files? (link to "Working with ZIP files")
What's the difference between the various versions of Access to Insight?
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What are some good beginning books on Buddhism?
Where can I find a copy of the complete Pali canon (Tipitaka)?
General questions about the website
What is Access to Insight?
Access to Insight is an HTML website dedicated to providing accurate, reliable, and useful information concerning the practice and study of Theravada Buddhism, as it has been handed down to us through both the written word of the Pali canon and the living example of the Sangha.

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The name "Access to Insight" refers to the collection of files that reside on the Internet domain www.accesstoinight.org. The domain name is owned by the Barre Center for

Buddhist Studies, which also manages the website.

How did Access to Insight start?

In early 1993, with the help of the Barre Center for Buddhist Studies, John Bullitt set up a dialup computer bulletin board service (BBS) in his home in an effort to see if networked computers might be useful as a support for other students and practitioners of Buddhism. Initially dubbed "BCBS OnLine," the BBS soon joined Fidonet, an international network of dialup BBS's, and adopted the name "Access to Insight" (node 1:322/750). By the end of 1993 it joined DharmaNet, Barry Kapke's California-based Buddhist BBS network (node 96:903/1). In early 1994 DharmaNet launched the Dharma Book Transcription Project, of which Bullitt served as librarian, and under whose auspices about a hundred high-quality books on Buddhism were transcribed to computer through the dedicated efforts of an international team of volunteer transcribers and proofreaders. These books were soon distributed via DharmaNet to scores of BBS's around the world. In mid-1994 a dialup Internet e-mail connection was installed that allowed anyone on the Internet to retrieve these books via an e-mail file server. This proved to be a popular service. By late 1994 the BBS — now independent of BCBS — spent far more of its time serving file requests from around the world via the Internet than in handling the requests of local callers. Internet users from far and wide were coming to depend on Access to Insight's now rickety and overworked '386 computer as their link to information — both the timely and the timeless — about Buddhism. In March 1995 this website was born; the following November the BBS was closed down.

Over the next eighteen years Access to Insight steadily grew from a modest collection of two or three suttas and a handful of articles into an extensively indexed and cross-referenced library of more than one thousand suttas and several hundred articles and books. By the end of 2013 this growth subsided and it settled into "retirement" as a static website. In 2017 Bullitt transferred ownership of the domain name and management of the website to BCBS.

To explore ATI's history in detail, see the archives of old news summaries.

How can I contact you?

If you have a question, please first check to see if it is already answered in the FAQ, the Help file, or the Indexes.

If you have questions about the content of this website — or about the Dhamma in general — please consult a teacher, knowledgeable friend, or one of the online Pali or Dhamma discussion groups.

If you have any questions about copyright that aren't covered in this document, please direct them to the author or prior publisher of the article in question.

If, after reading the above, you still have a pressing need to contact us, you can reach us at: accesstoinsight.feedback@gmail.com.

How did you decide which texts to include on the website?

One overarching principle guided my choice of what to include in these pages, and what to leave out: a conviction that the teachings found in the Pali canon are just as relevant today as when they were first put into practice 2,600 years ago. Despite all the obvious material advances in the human world since the Buddha's time, the Four Noble Truths appear to be as vital today as ever: suffering and stress still pervade our lives; the cause still appears to be craving in all its insidious manifestations; and there is no reason to suspect that the Noble Eightfold Path is any less effective today at bringing an end to all that suffering and stress.

The emphasis here is on practice. For the most part I selected books, articles, and sutta translations that I personally found helpful to develop a better understanding of the Buddha's teachings, rather than texts that tend to fuel intellectual debates on abstract philosophical concepts. Beyond these basic principles, it all comes down to a matter of personal taste.

If you are looking for authors or teachers who are not represented on Access to Insight, a simple Google search may be fruitful.

See also: Why don't you have translations of ALL the suttas from the Pali canon?

Why don't you have translations of ALL the suttas from the Pali canon?

Why don't you have such-and-such a sutta (or article)?

Why don't you have any translations or articles by so-and-so?

This website aims to be selective rather than comprehensive. It was never my goal to publish translations of every single one of the Tipitaka's 10,000-plus suttas. What you see here is a selection of suttas that meet three criteria: (1) they are, in my opinion, good translations; (2) I personally found them useful; and (3) their copyright holders have provided them for free distribution.

There are many other fine translations of important suttas available in print today, and I encourage you to support their continued publication by purchasing copies. Someday, perhaps, these publishers will make those translations available freely to all. Until then, however, we must learn to make do with what we have. Happily, what we already have is pretty darn wonderful.

The same criteria applied to my selection of books, articles, and other materials on the site.

See also: How did you decide which texts to include on the website?

Why don't you have any translations or articles in languages other than English?

Years ago I decided to limit Access to Insight's content exclusively to the English language, simply because I am fluent only in English. I prefer not to put anything on the

website that I can't understand myself.

Whom can we thank for making all these texts available?

My role in assembling Access to Insight was primarily that of facilitator and librarian, helping to bring together under one virtual roof the fruits of the hard work of many people: authors, translators, publishers, transcribers, and proofreaders. The unstinting generosity and commitment to the Dhamma demonstrated by these many contributors continues to amaze and inspire me. If you have found anything of value at Access to Insight please join me in thanking those who have made this website possible:

Bhikkhu Bodhi, former President of the Buddhist Publication Society in Kandy, Sri Lanka, for allowing many of the BPS's publications (including its Wheel and Bodhi Leaves titles, among others) to be transcribed to computer and distributed on the Internet.

Thanissaro Bhikkhu (Ajaan Geoff), for kindly making available all his own books and articles, as well as his translations of teachings by many of the great Thai forest masters. Ajaan Geoff has also provided the vast majority of Access to Insight's sutta translations (close to one thousand of them are his).

The many volunteer transcribers and proofreaders who gave their time and energy to make available digital versions of so many fine Dhamma books: Antony Woods, Barry Kapke, Ben Nugent, Bill Petrow, Blake Smith, Bob Heckel, Bradford Griffith, Chitra Weirich, Christopher Sessums, Colleen McCaffrey, David Savage, Dorothea Bowen, Dimitri Zhelvakov, Eileen Santer, Elba Kunsman, Gary Gunning, Gaston Losier, George Fowler, Greg Smith, Heath Row, Henry Jie, Hugo Gayosso, James Stewart Jane Yudelman, Jason Chang, Jim McLaughlin, Joe Crea, John Dixon, Julian Chase, Kavee Wijay, Laura Wright, Lee Lin Ong, Li Chun, Mahendra Siriwardene, Malcolm Rothman, Mark Blackstad, Matt Klopstein, Maureen Riordan, Michael Kalyaano, Michael Sproul, Michael Zoll, Myra I. Fox, Oliver First, Olivia Vaz, Pat Lapensee, Patricia Anderson, Peter Jones, Phil Lesco, Philip Jurgens, Philip L. Jones, Raj Mendis, Robert Bussewitz, Robert Kokeny, Sabine Miller, Sean Hoade, Stephen Ball, Steven McPeak, Thiep Sam, Tom Fitton, Vincent Halahakone, Vivek Mohile, and several others who asked to remain anonymous.

The hundreds of people who have offered helpful criticisms and suggestions over the years, or who have developed software tools that are now part of ATI. A few of these people deserve special note for their outstanding contributions: Binh Anson, AppMagination, Jamie Avera, Jakub Bartovsky, Gabriel Bittar, Emily Bullitt, Mark Byrne, Chan Kian Koon, Chun Hoe Chow, John Fabian, Alexander Genaud, Hugo Gayosso, John Kelly, Bhikkhu Kumara (Liew Chin Leag), Michael Olds, Trevor Rhodes, Larry Rosenfeld, Steve Russell, Andy Shaw, Michael Sproul, Antony Woods, Chandra Yenco, and A. Zuback.

The many people who have offered their help in the form of technical assistance and financial support over the years.

Jane Yudelman, for her encouragement in 1992 that got Access to Insight off the ground in the first place, and for her continued advice and support over the years that guided this project to fruition.

Thank you all.

Who translated the suttas on this website?

The sutta translations were made by many esteemed translators, including: Venerables Bhikkhu Bodhi, Acharya Buddharakkhita, Bhikkhu Khantipalo, Ñanamoli Thera, Ñanavara Thera, Narada Thera, Nyanaponika Thera, Soma Thera, Thanissaro Bhikkhu (Phra Ajaan Geoff), and Sister Vajira; I.B. Horner, John D. Ireland, K.R. Norman, and F.L. Woodward. For a complete list of translators, see "Translations by Translator".

How can I help Access to Insight?

Now that Access to Insight is entering "retirement", there is really only one thing to be done: Study and put into practice the Dhamma teachings described in the suttas, articles, and books on this website. That's what they're here for.

May I make a donation to support this project?

I am no longer receiving donations for Access to Insight. If you feel moved to make a donation to support this work, I invite you to make a donation to any of the charitable institutions affiliated with the authors or translators whose work you find particularly rewarding. Alternatively, you may simply make a donation to the charity of your choice. In the Buddha's words, "Give wherever the mind feels confidence" [SN 3.24].

What is the significance of the graphic on the home page?

home page icon

The graphic (left) that appears on the home page is a stylized rendition of a copper amulet (below, left) that was made and consecrated in Thailand in 2005. The amulet depicts an image of the Buddha meditating under the arch of a protective deity, or naga, in a design popularized by Somdet Toh (1788-1872).[1] The reverse (below, right) contains the Pali text (in Thai script) of the Jinapañjara Gatha ("The Victor's Cage"; see "A Chanting Guide"), a traditional protective chant that describes a person surrounded on all sides by a field of extraordinary purity and goodness: the Triple Gem, all the past Buddhas, all the Buddha's elder arahant disciples, and — as if that weren't enough — all the suttas. In a dangerous and frightening world it is hard to imagine a safer place in which to dwell.

Somdet Toh amulet (obverse)Somdet Toh amulet (reverse)

But, of course, it is the purity and goodness of the mind that offers the only true protection. By seeking out the company of a kalyanamitta (spiritual friend) and by training oneself to infuse the mind only with what is good and noble, progress on the path of Dhamma is assured. The Victor's Cage — and the amulet on which it appears — thus serves as metaphor and reminder of the admirable qualities of mind that the practicing Buddhist strives to develop. As with the ten recollections, reflecting on the Victor's Cage offers encouragement when the chips are down: I am not alone in this endeavor; I can do this. In times of anxiety and stress, when the mind is most susceptible to wandering off into unskillful states, a recollection like this is sometimes all that's needed to restore the mind to balance and to steer it onwards down the path. And

sometimes the familiar feel of a well-worn amulet between one's fingers is enough to do the trick.

My hope is that this website may serve its visitors in much the same way.

Note

1.

I'm grateful to a reader (Lam Cheng Poh) for pointing out that the arch above the Buddha has another possible interpretation. LCP writes:

"Most Thai amulet collectors view the arch as a bell. Somdej Toh was abbot of Wat Rakang, i.e., Bell Temple, and the bell has given its name to the arch. The arch is invariably referred to as a "rakang" in any amulet of this iconography.

"The naga-over-the-Buddha amulets (ie Phra Nakprok) typically feature a 7-headed Mucalinda and are not known to be stylised into an abstract arch.

"I suspect the amulet is issued by one of 3 temples closely associated with Somdet Toh, ie Wat Rakang, Wat Inn and Wat Bangkhunpom, where he made many of these amulets. The Jinapanjara Katha began to be featured on these amulets some 4 years ago, because Somdet Toh was supposed to have used that katha to consecrate all of his amulets. A more likely reason is that the minting technology finally caught up and permitted the katha to be squeezed onto the small surface area."

— from an email received on 28 August 2008.

For more about Somdet Toh see "The Legends of Somdet Toh" and ThailandAmulets.com <<http://www.thailandamulets.com>>.

Using the website

What's the difference between the various versions of Access to Insight?

Access to Insight has continually evolved since its inception in 1993. All along the way, we have encouraged sharing and redistribution of the website's content, with the result that today there are many versions of Access to Insight in existence, in various forms: websites, CD-ROMS, smartphone apps, etc. The only "official" version of Access to Insight is the one at <https://www.accesstoinsight.org>. If you have questions or concerns about versions hosted elsewhere, please contact their owners directly.

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Miscellaneous

Where can I get print copies of the books on your website?

Many of the books, articles, and translations appearing on this website are also available in print form from various publishers. Here is a partial list of sources for some of these printed books:

Author Title Available from

Bodhi, Bhikkhu A Comprehensive Manual of Abhidhamma Buddhist
Publication Society [Sri Lanka]

Boowa, Maha (various) Wat Pah Baan Taad Monastery [Thailand]

Dune, Ajaan Gifts He Left Behind Metta Forest Monastery [USA]

Lee, Ajaan (various) Metta Forest Monastery [USA]

Mahasi Sayadaw The Progress of Insight Buddhist Publication Society [Sri Lanka]

Narada Thera Buddhism in a Nutshell

Piyadassi Thera The Book of Protection

Soma Thera The Way of Mindfulness

Suwat, Ajaan A Fistful of Sand Metta Forest Monastery [USA]

Thanissaro Bhikkhu Handful of Leaves Metta Forest Monastery [USA]

Dhammapada: A Translation Metta Forest Monastery [USA]

The Mind Like Fire Unbound

An Unentangled Knowing

Wings to Awakening

(various) The Wheel and Bodhi Leaves Publications Buddhist Publication
Society [Sri Lanka]

How do I write [insert English word or phrase here] in the original Pali script?

There is no Pali script. Pali is a spoken language with no alphabet of its own. Pali texts can be written phonetically using just about any alphabet: Devanagari, Thai, Burmese, Roman, Cyrillic, Klingon, etc. Writing Pali in non-Indic languages, however, often requires the addition of special accents or diacritics to signify certain sounds not represented in the standard alphabet. So, if you are looking for a hand-written version of the word mettā for a tattoo or a painting, it's very easy: you can write it out yourself, in any alphabet you like.

The Pali texts were first written down several centuries after the Buddha's death, at the Fourth Buddhist Council. To see what those early — and beautiful! — written transcriptions look like, visit the Fragile Palm Leaves Foundation <<http://echo.mpiwg-berlin.mpg.de/content/buddhism/fplf>>. To find a particular word or passage within those ancient manuscripts, you'll have to find a scholar who specializes in them.

What are some good beginning books on Buddhism?

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism. A valuable reference for newcomers and veterans, alike.

Buddhist Religions: A Historical Introduction (fifth edition) by R.H. Robinson, W.L. Johnson, and Thanissaro Bhikkhu (Belmont, California: Wadsworth <<http://www.wadsworth.com>>, 2005). An excellent introductory college-level text that traces the evolution of all the major schools of Buddhism from their beginnings to the present day.

Eight Mindful Steps to Happiness by Ven. Henepola Gunaratana (Somerville, MA: Wisdom Publications, 2001). An excellent guide to bringing the eightfold path into one's daily life.

The Experience of Buddhism: Sources and Interpretations (second edition) by John S. Strong (Belmont, California: Wadsworth <<http://www.wadsworth.com>>, 2002). A very useful anthology of excerpts from key Buddhist texts representing all the major schools of Buddhism. Although intended primarily as a companion to Robinson & Johnson's The Buddhist Religion (fourth edition) (see Buddhist Religions, above), it stands well on its own.

Mindfulness in Plain English by Ven. Henepola Gunaratana (Somerville, MA: Wisdom Publications, 1992). A clear and helpful introduction to the practice of mindfulness meditation.

Noble Strategy: Essays on the Buddhist Path by Thanissaro Bhikkhu (1999; available from Metta Forest Monastery). A fine collection of introductory essays, which are also available individually here on the website.

Refuge: An Introduction to the Buddha, Dhamma, & Sangha by Thanissaro Bhikkhu (Geoffrey DeGraff) (1996; Available from Metta Forest Monastery). A collection of short essays and readings from the Pali suttas that explain the basic principles of living and practicing the path of Dhamma.

What the Buddha Taught by Walpola Rahula (New York: Grove Press, 1986). An overview of the teachings of Theravada Buddhism, including chapters on each of the Four Noble Truths, along with excerpts from selected suttas and the Dhammapada. For several decades, a standard introductory text. Readily available at many bookstores. See also "Beginnings," which includes suggested readings on beginning meditation practice.

Where can I find a copy of the complete Pali canon (Tipitaka)?

Print editions:

If you're thinking of purchasing your own printed copy of the Tipitaka, be forewarned: the Pali canon is huge; owning a complete set is a serious commitment. The Pali Text Society's edition of the Tipitaka (English translation) fills over 12,000 pages in

approximately fifty hardbound volumes, taking up about five linear feet of shelf space, and costing about US\$2,000. Moreover, a few of the more obscure books in the Tipitaka are simply unavailable in English translation, so if you really must read the entire Tipitaka, you'll just have to learn Pali. The PTS has for over a century been the leading publisher of the Tipitaka, both in romanized Pali and in English translation, but many of their translations are now badly out of date. Much better translations of several portions of the Canon are now available from other publishers. Here are my recommendations for printed translations that add up to a useful — if incomplete — version of the Tipitaka:

Vinaya Pitaka. The Book of the Discipline, I.B. Horner, trans. (Oxford: Pali Text Society, 1993) [6 vols.]. To study the many rules for bhikkhus and bhikkhunis that are scattered throughout the Vinaya Pitaka, see Thanissaro Bhikkhu's The Buddhist Monastic Code, Volume I: The Patimokkha Training Rules Translated and Explained and The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained

Sutta Pitaka. An excellent anthology of selected suttas and texts from the five Nikayas is Handful of Leaves, Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery). Translations from specific portions of the Nikayas include the following:

Digha Nikaya: The Long Discourses of the Buddha (formerly titled Thus Have I Heard), Maurice Walshe, trans. (Somerville, MA: Wisdom Publications, 1987) [1 vol.]

Majjhima Nikaya: The Middle Length Discourses of the Buddha, Bhikkhu Ñanamoli and Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 1995) [1 vol.]

Samyutta Nikaya: The Connected Discourses of the Buddha, Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 2000) [2 vols.]

Anguttara Nikaya: Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya, Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 2012) [1 vol.]. See also: The Book of Gradual Sayings, F.L. Woodward and E.M. Hare, trans. (Oxford: Pali Text Society, 1994) [5 vols.]

Khuddaka Nikaya (for a more detailed list, see the Khuddaka Nikaya page):

Khuddakapatha: Handful of Leaves (Vol. 4), Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery) [1 vol.]

Dhammapada: Dhammapada: A Translation, Thanissaro Bhikkhu, trans. (Barre, Massachusetts: Dhamma Dana Publications, 1997; available from Metta Forest Monastery); The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, prose translation by Narada Thera (Buddhist Missionary Society, 1978; available from Pariyatti Books) [1 vol.]

Udana: The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998) [1 vol.]

Itivuttaka: Itivuttaka: This Was Said by the Buddha, Thanissaro Bhikkhu, trans. (Barre, Massachusetts: Dhamma Dana Publications, 2001) [1 vol.] or Handful of Leaves (Vol. 4), Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery) [1 vol.]

Suttanipata: The Group of Discourses (2nd ed.), K.R. Norman, trans. (Oxford: Pali Text Society, 2001) [1 vol.]

Theragatha, Therigatha: Elders' Verses, prose translation by K.R. Norman (Oxford: Pali Text Society, 1992) [1 vol.]

Vimanavatthu, Petavatthu, Patisambhidamagga, Buddhavamsa, Cariyapitaka,

Nettipakarana, Petakopadesa, Milindapañha: translations, of varying quality, are available from the PTS.

Apadana, Niddesa: I'm unaware of any English translations of these books.

Abhidhamma Pitaka. The essence of Abhidhamma philosophy is contained in the first and last of the Abhidhamma's seven books; only rarely do scholars and students wade into the murky waters of the middle five. So, begin with these two books:

Dhammasangani: Buddhist Psychological Ethics, Mrs. C.A.F. Rhys Davids, trans., 3rd ed. (Oxford: Pali Text Society, 1993) [1 vol.]

Patthana: Conditional Relations, Ven. U Narada, trans. (Oxford: Pali Text Society, 1993) [2 vols.]

These books are difficult reading; you'll welcome the sober guidance of the Abhidhammattha Sangaha, a medieval commentary by Acariya Anuruddha. By far the best translation of this work is A Comprehensive Manual of Abhidhamma, translated and edited by Mahathera Narada and Bhikkhu Bodhi (Kandy: Buddhist Publication Society, 1993). [1 vol.]

Electronic editions:

Several complete Pali-only versions of the Tipitaka (in roman and other scripts) are available on-line and on CD-ROM. As far as I know, Access to Insight has the largest online collection of English language Tipitaka texts.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Paracanonical Texts](#)

[Beyond the Tipitaka](#)

[A Field Guide to Post-canonical Pali Literature](#)

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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikayas, Vinaya texts, and

Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names. Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (Atthakatha) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhaddatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (Tika) by Dhammapala on several of Buddhaghosa's Atthakathas. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed Abhidhamma textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's

world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the Buddha's audience for this particular discourse (the villagers of Kammāsadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim

from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saratthadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitarani (Buddhaghosa; 5th c.) Vinayatthamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saratthappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.) Saratthamañjusa-
tika (Sariputta; 12th c.)

Khuddaka Nikaya

Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -

Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
Burlingame, 1921, PTS) -

Udana Paramatthadipani (I)/Udana-atthakatha
(Dhammapala; 6th c.) -

Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)

-

Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)

-

Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
(Dhammapala; 6th c.) -

Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)

- Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)
- Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)
- JatakaJatakavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various, 1895, PTS) -
- Niddesa Sadhammapajotika (Upasena; 5th c.) -
- Patisambhidamagga Sadhammapakasini (Mahanama; 6th c.) -
- Apadana Visuddhajanavilasini (unknown) -
- Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner, 1978, PTS) -
- Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th c.) -
- Nettipakarana
- Petakopadesa

MilindapañhaNo commentaries exist for these books, which appear only in the Burmese edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

- Dhammasangani Atthasālini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920, PTS)
- Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)
- Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)
-
- Katthavatthu

Puggalapaññatti

Dhatukatha

Yamaka

Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary covers all five books. English translations exist for the portions concerning the Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and Patthana †(U Narada, 1969, PTS)-

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-
-
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Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of Guidance" and "Instruction on the Pitaka," respectively. These books are introductions to the teachings of Buddhism. The source material derives directly from the Sutta Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sri Lankan). †(Ñanamoli, 1962 & 1964, PTS)

Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda." A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r. 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk

Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was probably based on a Sanskrit work composed around the beginning of the Common Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, *The Book of Protection*, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). The "Island Chronicle." This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). "The Great Chronicle." A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). "The Lesser Chronicle." A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81}

†(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since the Mahavamsa itself is an expansion of the shorter Dipavamsa, the

Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35}

Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakatthavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were "probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). "Description of the Adam's Peak." A poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36} (Note: Adam's Peak, in the central forests of the island, continues to be a celebrated pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññasamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions

of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavātara (Buddhādatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sāṅgha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Rūparūpa-vibhaga (Buddhādatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasāṅkhepa (Culla-Dhammapāla; South Indian; 7th c.). "Elements of Truth." A "short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sāṅgha (Anuruddha; 10th c.?). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarūpa-pariccheda (Anuruddha; 10th c.?). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.?). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarūpa-samasa) (Khemā; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahākassapa of Cōla; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pāli works written in India. {HPL pp. 97-98}

Namacārādīpaka (Chappatā; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimagga (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pāli text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pāli edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pāli Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahāvihāra community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pāli." {EHBC p. 4} The Visuddhimagga's emphasis on meditation practices that are scarcely mentioned in the suttas (the kasina meditations) fueled a controversy concerning the relationship between jhāna and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Nanamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhādatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhādatta; 5th c.). A summary, in verse form, of the Parivāra, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapāla; 6th c.). Commentary on the Visuddhimagga. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimagga...[,] provides a storehouse of traditional interpretations" of Dhamma, and

provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasamin; after 11th c.).

These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janalankara (Sihala Acariya Ananda Mahathera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasangaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author; 19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidipana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as a celestial being (deva). {PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in Great Disciples of the Buddha, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications,

1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

Sources

The Buddhist Religion (fourth edition),

("BR") by Richard H. Robinson and Willard L. Johnson (Belmont, California: Wadsworth, 1997)

Early History of Buddhism in Ceylon,

("EHBC") by E.W. Adikaram (Dehiwala, Sri Lanka: The Buddhist Cultural Centre, 1994)

Guide to Tipitaka,

by U Ko Lay (New Delhi: Sri Satguru Publications, 1990)

Handbook of Pali Literature,

("HPL") by Somapala Jayawardhana (Colombo, Sri Lanka: Karunaratne & Sons, 1994)

Pali Literature and Language,

("PLL") by Wilhelm Geiger (New Delhi: Oriental Books, 1978)

Pali Text Society's List of Issues (1994-95)

by the Pali Text Society (Oxford: Pali Text Society, 1994)

The Questions of King Milinda: An Abridgement of the Milindapañha,

("QKM") by N.K.G. Mendis, ed. (Kandy: Buddhist Publication Society, 1993).

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[Random sutta](#)

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[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library](#)

[Pali Language Study Aids](#)

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Contents

Getting started with Pali

Pali language reference (online)

Pali language reference books

Pali textbooks (an annotated bibliography)

Getting started with Pali

It's not difficult to learn a little Pali through self-study, using a textbook or two as a guide. Many people find it helpful to study with others, either in a formal classroom setting or in a more relaxed Pali study group. For many of us, the goal is not to become expert scholars and translators of the language, but simply to become acquainted with enough of the basics of the language to enrich our personal understanding of the suttas and the Buddha's teachings. For self-study, Warder's *Introduction to Pali* or de Silva's *Pali Primer* are the basic texts. Johansson's *Pali Buddhist Texts: An Introductory Reader and Grammar* is also immensely helpful. See the list of Pali language textbooks for more recommended titles.

Formal classroom courses in Pali are offered at many universities with strong Eastern Religions departments as well as at several Buddhist studies centers and institutes (see the University of Minnesota's list of schools that teach less commonly taught languages, such as Pali). Some university-level Pali courses require previous acquaintance with Sanskrit. If you are looking for a Pali teacher, consider asking around at a university to see if there might be a graduate student willing to tutor you or your study group, perhaps for a small fee. Some professors may be willing to let you audit a course without going through the official university registration process.

Pali language reference (online)

Coping with Pali Diacritics

A review of the various methods of phonetically representing Pali on computers and in print.

Pali Grammar Summary Cards [Dhammadarsa Bhikkhu]

Concise tabular summaries of the rules of Pali grammar, formatted for convenient printing in the form of cards for study or reference. Includes examples and vocabulary lists adapted from A.P. Buddhadatta's *New Pali Course*.

Pali Verb Conjugation and Noun/Pronoun Declension Tables [Bhikkhu Nyanatusita]

This collection of tables condenses a huge amount of grammatical information into just a few pages.

The SLTP Tipitaka

A complete edition of the Pali Tipitaka in romanized Pali, now hosted here at Access to Insight. Courtesy of the The Sri Lanka Tripitaka Project (SLTP).

Pali language reference books

Buddhist Dictionary, by Nyanatiloka Thera

Kandy: Buddhist Publication Society, 1988. 260pp. About \$20, from Pariyatti, and the Buddhist Publication Society.

This one is a classic. It's a fascinating mixture of Pali and English words, arranged in English word order (e.g., "Killing... Kiñcana... Kiriya... Knowledge..."). Most entries have

thorough explanations with references to passages in the Pali canon. Excellent tool for beginner and veteran, alike.

Concise Pali-English Dictionary, by A.P. Buddhadatta

Delhi: Motilal Banarsidass, 1989. 295pp. Available by mail from the publisher: Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi 110 007, India.

Very handy for quickly finding the meaning of a word, without the detailed grammatical and contextual analysis offered by the Pali-English Dictionary.

A Dictionary of Pali

Oxford: Pali Text Society, 2001. Available from Pariyatti.

This impressive new dictionary has several improvements over the classic PED, including the use of Pali quotations from the Canon to illustrate the meaning of words, instead of simply references to those passages. As of 2012, two volumes have been published: Part I (A-Kh) and Part II (G-N). I don't know when the final volume will be published.

English-Pali Dictionary, by A.P. Buddhadatta

London: Pali Text Society, 1979. 588pp. Available from Wisdom Publications.

What are the various Pali words for "mind"? How do you say "penknife" in Pali? (!) This handy book can be particularly valuable when exploring Pali-English translations — your own or others'.

Pali-English Dictionary

London: Pali Text Society, 1986. 754pp. Available from Pariyatti.

The must-have reference tool for the Pali student. Affectionately known as the PED.

Pali textbooks (an annotated bibliography)

Introduction to Pali, by A.K. Warder

London: Pali Text Society, 1963; rev. 1991. 464pp., with exercises. Available from Pariyatti. Companion audio CD also available.

Known popularly as "Warder," this is the standard Pali textbook used today. It is systematic and thorough, ideally suited to those with some prior familiarity with basic linguistic concepts (case, declension, gender, etc.) or to the motivated newcomer. Although beginners may at first find some of Warder's explanations impenetrable, it's still the best overall Pali textbook around.

The companion CD is well worth purchasing, as it gives the student a good idea of what "real" spoken Pali should sound like.

Although each chapter contains numerous exercises or passages for reading and translation, the latest edition contains answers to only the first seven exercises. Several independently prepared answer keys are currently available:

"Answer Key to Warder's Introduction to Pali" (John Kelly) covers the Pali-to-English, English-to-Pali, and "passages for reading" exercises, in both literal and fluent translations, for chapters 7-21.

"A Key to the Exercises in A.K. Warder's Introduction to Pali" (Brahmali Bhikkhu) provides meticulously annotated answers to the Pali-to-English, English-to-Pali, and "passages for reading" exercises for chapters 7-30.

See also the Pali Text Society's answers to English-to-Pali Exercises 7-30.

Pali Primer, by Lily de Silva

Igatpuri, India: Vipassana Research Institute, 1994. 154pp. Available from Pariyatti.

This is a good first book for those who think they're not ready yet for Warder. Each chapter focuses on a single concept of Pali grammar, and contains numerous exercises. I found, though, that there comes a point in the book (somewhere around Lesson 11) when the brief grammatical introductions in the beginning of the lessons begin to fall short. In particular, there is no explanation of word order in Pali sentences. At this point, Warder can come to the rescue. An Appendix to the book, containing solutions to the exercises, is reportedly forthcoming from the publisher.

Pali Buddhist Texts: An Introductory Reader and Grammar, by Rune E.A. Johansson
Former title: Pali Buddhist Texts Explained to the Beginner. Scandinavian Institute of Asian Studies Monograph Series, No. 14. London: Routledge/Curzon, 1998. 160pp.

This book consists of 52 short chapters, each consisting of a brief passage from the Pali canon along with a word-for-word grammatical analysis and translation. Useful to the student with some prior grasp of the fundamentals of Pali, or when used in parallel with Warder (above). It also stands well on its own for newcomers who wish to develop a "feel" for the language. An excellent 25-page summary of Pali grammar appears in the back of the book. The book has been difficult to find in the US lately, although it has surfaced in bookshops in Britain and Asia. If you can't find it, write to the publisher: Scandinavian Institute of Asian Studies, Kejsersgade 2, DK-1155 Copenhagen K.

A New Course in Reading Pali: Entering the Word of the Buddha

New Delhi: Motilal Banarsidass Publishers, 1998. 207pp. ISBN 81-208-1440-1 cloth, 81-208-1441-x paper. About \$20.

I haven't seen this one yet, although I've heard several favorable reports about it. From the dust jacket (courtesy of Henry Grossi):

This book is intended to serve as an introduction to the reading of Pali texts. For that purpose it uses authentic readings especially compiled for the purpose drawn largely from Theravada canonical works, both prose and poetry. The readings are in Roman script, and carefully graded for difficulty, but they have also been selected so that each of them is a meaningful and complete reading in itself, so as to introduce some basic concepts and ways of thought of Theravada Buddhism. This book thus offers an opportunity to become acquainted with the ways in which the teachings of the Buddha

are embodied in the language; a sense that is impossible to determine from English translations. The book contains 12 lessons. Each of them has three parts: (1) a set of basic readings and an accompanying glossary, (2) grammatical notes on the forms of the lesson, and (3) a set of further readings with its own glossary. The further readings introduce no new grammatical points, but reinforce ones already presented and give further practice in them. The work concludes, fittingly, with the Buddha's first sermon, The Dhammacakkappavattana Sutta. A cumulative glossary and index to the grammar is also provided.

An Elementary Pali Course, by Narada Thera

Second edition, 1952. Several on-line versions are available.

The New Pali Course — Parts I & II, by A.P. Buddhadatta

1937; 268pp. Previously available from the Buddhist Cultural Centre, Sri Lanka.

Topics are arranged systematically in short, digestible chunks (e.g., "The Alphabet," "Pronunciation," "Parts of Speech"). Sometimes more explanation would be helpful. Lots of good exercises, but no answers are given. This would work best in a teacher-led course, rather than as a tool for self-study.

Pali Language, by E. Muller

Delhi: Bharatiya Book Corporation, 1986. 144pp. Available at bookstores in Asia.

A compact grammar, written in 1884. Sanskrit students may find it useful, as it compares and contrasts Pali and Sanskrit at every turn. Not recommended for the rank beginner.

A Pali Grammar, by N.C. Vidyabhushan and M.K. Ghose

Calcutta: Kiron Moy Ghose, 1982. 90pp. Available at bookstores in Asia.

Another Pali grammar, similar to The New Pali Course, above, but without exercises. Useful as a compact reference book after you've learned the basics.

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Between the Living and the Dead by Éva Pócs

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Phantom Armies of the Night by Claude Lecouteux
Witchcraft and Magic in the Nordic Middle Ages by Stephen A. Mitchell
Cunning Folk and Familiar Spirits by Emma Wilby
Invoking the Akelarre by Emma Wilby
Communing with the Spirits by Martin Coleman
A History of Witchcraft by Jeffrey B. Russell and Brooks Alexander
The Arras Witch Treatises (Magic in History Sourcebook)
The Witches' Advocate by Henningsen
The Horseman's Word by the Society of Esoteric Endeavour
The Leaper Between by Andrew Chumbley
In Sorcery's Shadow by Olkes & Stoller
Serpent Songs by Frisvold

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The following titles will give a very solid foundation in western, Hellenistic to medieval, astrology:

1.

Core texts to learn the basics of astrology, mostly focusing on natal/genelithical.

Carmen Astrologicum, Dorotheus of Sidon (c 1st century CE Greek), Translated by David Pingree.

Ben Dykes also has a translation of Carmen Astrologicum the Umar al-Tabari translation.

Firmicus Maternus, Matheseos Libri VIII, (Theory and Practice of Astrology in 8 books) (c 4th Century CE Roman) translated by Jean Rhys Bram.

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(W)orld(W)ide(W)eb(dot)astrologiahumana(dot)com(slash)firmicusmaternustheoryandpractice(dot)pdf

Vettius Valens, Anthologies. (c150 CE Greco-Roman) Translated By Mark Riley (A New edition of Rileys translation edited and updated by Chris Brennan is now available through major booksellers.)

Introductions to Traditional Astrology, Abu Ma'shar & al-Qabishi, (c 9-10th century CE

Arabic) Translated & edited by Ben Dykes.

Works of Sahl & Masha'allah, (c 8-9th century CE Arabic) Translated by Ben Dykes.

Hellenistic Astrology the study of Fate and Fortune, by Chris Brennan. Brennans astrology podcast should be mandatory. (H)yper(T)ext(T)ransfer(P)rotocol(colon)(slash)(slash)theastrologypodcast(dot)com

Traditional Astrology for Today, An Introduction translated by Benjamin Dykes

To make things easier start with Ben Dykes Traditional Astrology for Today, and after you have some understanding of the basics read Chris Brennan, then advance to the other titles listed above.

2.

For Jyotish, Indian or "Vedic" astrology, the source text is the Brihat Parasara Hora Sastra. Most all other Indian texts (such as The Brihat Jataka and the Brihat Samhita both by Vahara Mihira) are abstracts from this. See the books of Freedom Cole for a modern, and easier to read, perspective.

Ayurvedic Astrology Self-healing Through the Stars by David Frawley

Introduction to Esoteric Astrology by Bepin Behari and Madhuri Behari for another perspective.

27 Stars, 27 Gods The Astrological Mythology of Ancient India by Vic DiCara for Nakshatra (lunar) specific mythology.

3.

Chinese/Tibetan/Buddhist 'Astrology' -

Chinese Mathematical Astrology Reaching out for the stars (Needham Research Institute Series) by Ho Peng Yoke (BaZi AKA Four Pillar astrology)

Calculating the BaZi - Karin Taylor Wu

Calculating the BaZi The GanZhi Chinese Astrology Workbook by Karin Taylor Wu
Zhongxian Wu

The Chinese Fortune Telling System. BaZi Method by G L Golding

As much as I dislike Joey Yap (he tends to change traditional naming conventions) he does have some of the most readily accessible books available, and has the only (that I know of) Ten Thousand Year Calendar available in English. Just be aware that he does change some things for marketing purposes.

BaZi The Destiny Code by Joey Yap

Qi Men Dun Jia Compendium (second edition) by Joey Yap

The Ten Thousand Year Calendar by Joey Yap (needed for all books in this section as it is basically the ephemerides for Chinese/Tibetan/Buddhist astrology)

Tibetan Astrology by Philippe Cornu (translated by Hamish Gregor)

Tibetan Elemental Astrology by Tsering Dolma Drungsto

[PhD Dissertation (Leiden University)] 'Buddhist Astrology and Astral Magic in the Tang Dynasty' Jeffrey Kotyk

4.

Specialty texts covering Election, Horary, Mundane, Magic focused Astrology, and miscellaneous details.

Election -

Choices & Inceptions: Traditional Electional Astrology translated and edited by Benjamin Dykes PhD

Astrology Restored by William Ramsey (the classic 17th century book of elections by the contemporary of William Lilly)

Opus Astrologicum by Nicholas Culpeper

5.

Horary-

Christian Astrology by William Lilly (the classic 17th century book of Horary astrology)

Opus Astrologicum by Nicholas Culpeper (yes, it is here twice)

Horary Astrology by William Joseph Simmonite and John Story

The Book of the Nine Judges edited by Benjamin Dykes

The Search of the Heart edited by Benjamin Dykes

6.

Mundane/magick/and misc.

Astrology of the World I, II, and (someday) III by Benjamin Dykes (mundane)

Bonatti on Mundane Astrology translated by Benjamin Dykes

Anonymous of 379 The Treatise On The Bright Fixed Stars translated by Robert Schmidt edited by Robert Hand (project hindsight)

Paulus Alexandrinus Introductory Matters translated by Robert Schmidt edited by Robert Hand (project hindsight)

Three Books Life by Marsilio Ficino

The Celestial Art: Essays on Astrological Magic edited by Austin Coppock

36 Faces by Austin Coppock

The Celestial Way: The Spiritual Path of the Stars and Planets by Christopher Warnock

Fixed Star, Sign and Constellation Magic by Christopher Warnock

The Daimon in Hellenistic Astrology Origins and Influence By Dorian Gieseler Greenbaum

Bonatti on the Lots translated by Benjamin Dykes

7.

Software-

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Biblical carving discovered near US has experts wondering about possible link to Jesus' death

By Marissa Matozzo

Published June 16, 2025, 8:10 p.m. ET

53 Comments

Archaeologists finally broke the cipher on 255 strange symbols etched into a Canadian rock over 200 years ago — and it's the Lord's Prayer... in Swedish.

Discovered in 2018 after a tree fell near Wawa, Ontario (just a stone's throw from Michigan), the bizarre runes had stumped many — until Ryan Primrose from Ontario's archaeology squad swooped in with the scoop.

After seven years of trying to decipher what the unusual carving symbolized, Primrose finally learned that the etched symbols are part of an alphabet that was used in Scandinavia.

And the symbols translated to a 1611 Swedish version of The Lord's Prayer, according to the Canadian Broadcasting Corporation.

No other fancy artifacts showed up nearby, so Primrose figured the area where this carved rock lay most likely was treated as an outdoor chapel.

Runic inscription carved into rock, spelling out the Lord's Prayer.

3

Primrose has been working on figuring out the mysterious carving since 2018.

Ryan Primrose/OCARE

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Single woman immediately walked out on first date for this shocking reason: 'Absolutely not'

A woman in Mickey Mouse ears taking a selfie in front of Cinderella's Castle at Walt Disney World.

Disney World plans 'demolition' of beloved, decadesold park attraction — and it may happen by next week

ornament

After vintage Christmas ornament shatters, its owners were shocked to find this inside
The slab also apparently looks like it was deliberately buried, adding a little extra mystery to the mix.

In a recent interview with the CBC, Primrose explained that the ruins were covered by inches of soil.

Henrik Williams, a retired Swedish professor emeritus from Uppsala University, also helped to crack the mystery wide open.

He explained to CBC that any “runic inscription” is “rare.”

Williams added, “Someone put all this effort into this particular text and you wonder why.”

He also noted that the “mystery does not decrease just because of its age.”

Primrose said that he initially held back on spilling the secrets until he was 100% sure the translation was legit.

Person in bright orange safety jacket examining a rock with runic inscriptions.

3

The worn stone looks centuries old— maybe from the 1600s— but the real proof shows Swedish speakers landed here just 200 years ago.

Ryan Primrose/OCARE

“This is certainly among the least expected finds I have encountered in my career,” he shared.

The Lord’s Prayer — known to Christians, Catholics and Bible readers alike — pops up twice in the New Testament: once in Matthew’s Sermon on the Mount and again in Luke when a disciple asks Jesus how he is supposed to pray.

Speaking of Jesus and his crucifixion, as The Post reported in April, a bombshell NASA find could back up one of the Bible’s most vivid scenes — the death and ultimate sacrifice of Christ and the ominous celestial show that followed.

NASA’s star charts point to a blood-red moon over Jerusalem on April 3, 33 AD — the same date many say Christ was crucified. Sound spooky? It should.

“From noon until three in the afternoon darkness came over all the land,” reads one translation of Matthew 27:45 — the gospel verse that describes the otherworldly and eerie skies as Christ hung on the cross.

Rock with 250 runic characters carved into it, spelling out the Lord's Prayer.

3

The Lord’s Prayer — a staple for Christians, Catholics, and Bible readers — shows up twice in the New Testament: in Matthew’s Sermon on the Mount and again in Luke when a disciple asks Jesus how to pray.

Ryan Primrose/OCARE

53

What do you think? Post a comment.

“Christian texts mention that the moon turned to blood after Jesus’s crucifixion —

potentially referring to a lunar eclipse, during which the moon takes on a reddish hue,” NASA wrote.

They explained that their sky-mapping tools traced the ancient eclipse that appeared over Jerusalem just after sunset.

Overall, you can call it divine timing — after 200 years, one prayer finally found its voice again.

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Alagaddūpama Sutta (MN 22)

Introduction

This is a discourse about clinging to views (*diṭṭhi*). Its central message is conveyed in two similes, among the most famous in the Canon: the simile of the water-snake and the simile of the raft. Taken together, these similes focus on the skill needed to grasp right view properly as a means of leading to the cessation of suffering, rather than an object of clinging, and then letting it go when it has done its job.

The first section of the discourse, leading up to the simile of the water-snake, focuses on the danger of misapprehending the Dhamma in general, and particularly the teachings on sensuality. The discourse doesn't explain how the offending monk, Aritṭha, formulated his misapprehension of the Dhamma, but the Commentary suggests a plausible scenario:

“Here the monk... having gone into seclusion, reasons as follows: ‘There are people living the household life, enjoying the five pleasures of the senses, who are stream-winners, once-returners, and non-returners. As for monks, they see pleasurable forms cognizable via the eye, hear... smell... taste... feel (pleasurable) tactile sensations cognizable via the body. They use soft carpets and clothing. All this is proper. Then why shouldn't the sight, sound, smell, taste, and feel of a woman be proper? They too are proper!’ Thus... comparing a mustard seed with Mount Sineru, he gives rise to the evil viewpoint, ‘Why did the Blessed One—binding the ocean, as it were, with great effort—formulate the first *pārājika* training rule (against sexual intercourse)? There is nothing wrong with that act.’”

Regardless of how Aritṭha actually arrived at his position, the Commentary's suggestion makes an important point: that just because an idea can be logically inferred from the Dhamma does not mean that the idea is valid or useful. The Buddha himself makes the same point in AN 2:25:

“Monks, these two slander the Tathāgata. Which two? He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred.”

Having established this point, the discourse illustrates it with the simile of the water-snake, which in turn is an introduction to the simile of the raft. It is important to underline the connection between these two similes, for it is often missed. Many a casual reader has concluded from the simile of the raft simply that the Dhamma is to be let-go. In fact, one major Mahāyāna text—the Diamond Sūtra—interprets the raft simile as meaning that one has to let go of the raft in order to cross the river. However, the simile of the water-snake makes the point that the Dhamma has to be grasped; the trick lies in grasping it properly. When this point is then applied to the raft simile, the implication is clear: One has to hold onto the raft properly in order to cross the river. Only when one has reached the safety of the further shore can one let go.

Taken together, these two similes set the stage for the remainder of the discourse, which focuses on the teaching of not-self. This is one of the most easily misapprehended teachings in the Canon largely because it is possible to draw the wrong inferences from it.

Two mistaken inferences are particularly relevant here. The first concerns the range of the not-self teaching. Some have argued that, because the Buddha usually limits his teachings on not-self to the five aggregates—form, feeling, perceptions, fabrications, and consciousness—he leaves open the possibility that something else may be regarded as self. Or, as the argument is often phrased, he denies the limited, temporal self as a means of pointing to one's identity with the larger, unlimited, cosmic self. However, in this discourse the Buddha explicitly phrases the not-self teaching in such a way as to refute any notion of cosmic self. Instead of centering his discussion of not-self on the five aggregates, he focuses on the first four aggregates plus two other possible objects of self-identification, both more explicitly cosmic in their range: (1) all that can be seen, heard, sensed, cognized, attained, sought after, pondered by the intellect; and (2) the cosmos as a whole, eternal and unchanging. In fact, the Buddha holds this last view up to particular ridicule, as the teaching of a fool, for two reasons that are developed at different points in this discourse: (1) If the cosmos were “me,” then it must also be “mine,” which is obviously not the case. (2) There is nothing in the experience of the cosmos that fits the bill of being eternal, unchanging, or that deserves to be clung to as “me” or “mine.”

The second mistaken inference is that, given the thoroughness with which the Buddha teaches not-self, one should draw the inference that there is no self. This inference is treated less explicitly in this discourse, although it is touched upon briefly in terms of what the Buddha teaches here and how he teaches.

In terms of what: He explicitly states he cannot envision a doctrine of self that, if clung to, would not lead to sorrow, lamentation, pain, grief, & despair. He does not list all the possible doctrines of self included under this statement, but MN 2 provides at least a partial list:

I have a self ... I have no self ... It is precisely by means of self that I perceive self ... It is precisely by means of self that I perceive not-self ... It is precisely by means of not-self that I perceive self... or ... This very self of mine—the knower that is sensitive here & there to the ripening of good & bad actions—is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.

Thus the view “I have no self” is just as much a doctrine of self as the view “I have a

self.” Because the act of clinging involves what the Buddha calls “I-making”—the creation of a sense of self—if one were to cling to the view that there is no self, one would be creating a very subtle sense of self around that view (see AN 4:24). But, as he says, the Dhamma is taught for “the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.”

Thus it is important to focus on how the Dhamma is taught: Even in his most thoroughgoing teachings about not-self, the Buddha never recommends replacing the assumption that there is a self with the assumption that there is no self. Instead, he only goes so far as to point out the drawbacks of various ways of conceiving the self and then to recommend dropping them. For example, in his standard series of questions building on the logic of the inconstancy and stress of the aggregates, he does not say that because the aggregates are inconstant and stressful there is no self. He simply asks, When they are inconstant and stressful, is it proper to assume that they are “me, my self, what I am”? Now, because the sense of self is a product of “I-making,” this question seeks to do nothing more than to induce disenchantment and dispassion for that process of I-making, so as to put a stop to it. Once that is accomplished, the teaching has fulfilled its purpose in putting an end to suffering and stress. That’s the safety of the further shore. As the Buddha says in this discourse, “Both formerly and now, monks, I declare only stress and the cessation of stress.” As he also says here, when views of self are finally dropped, one is free from agitation; and as MN 140 points out, when one is truly unagitated one is unbound. The raft has reached the shore, and one can leave it there—free to go where one likes, in a way that cannot be traced.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now on that occasion this evil viewpoint [diṭṭhigata] had arisen in the monk Ariṭṭha Formerly-of-the-Vulture-Killers: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.” A large number of monks heard, “They say that this evil viewpoint has arisen in the monk Ariṭṭha Formerly-of-the-Vulture-Killers: ‘As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.’” So they went to the monk Ariṭṭha Formerly-of-the-Vulture-Killers and on arrival said to him, “Is it true, friend Ariṭṭha, that this evil viewpoint has arisen in you—‘As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions’?”

“Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions.”

Then those monks, desiring to pry the monk Ariṭṭha Formerly-of-the-Vulture-Killers away

from that evil viewpoint, quizzed him back and forth and rebuked him, saying, “Don’t say that, friend Ariṭṭha. Don’t slander the Blessed One, for it is not good to slander the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher’s ax and chopping block... swords and spears... a snake’s head: of much stress, much despair, & greater drawbacks.”¹ And yet even though he was quizzed back & forth and rebuked by those monks, the monk Ariṭṭha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same evil viewpoint, continued to insist, “Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions.”

So when the monks were unable to pry the monk Ariṭṭha Formerly-of-the-Vulture-Killers away from that evil viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened].

So the Blessed One told a certain monk, “Come, monk. In my name, call the monk Ariṭṭha Formerly-of-the-Vulture-Killers, saying, ‘The Teacher calls you, friend Ariṭṭha.’”

“As you say, lord,” the monk responded and, having gone to the monk Ariṭṭha Formerly-of-the-Vulture-Killers, on arrival he said, “The Teacher calls you, friend Ariṭṭha.”

“As you say, my friend,” the monk Ariṭṭha Formerly-of-the-Vulture-Killers responded. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, “Is it true, Ariṭṭha, that this evil viewpoint has arisen in you—‘As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions’?”

“Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions.”

“Worthless man, from whom have you understood that Dhamma taught by me in such a way? Worthless man, haven’t I in many ways described obstructive acts? And when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher’s ax and

chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks. But you, worthless man, through your own wrong grasp (of the Dhamma), have both slandered us as well as injuring yourself and accumulating much demerit for yourself, for that will lead to your long-term harm & suffering.”²

Then the Blessed One said to the monks, “What do you think, monks? Is this monk Ariṭṭha Formerly-of-the-Vulture-Killers even warm³ in this Dhamma & Vinaya?”

“How could he be, lord? No, lord.”

When this was said, the monk Ariṭṭha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Ariṭṭha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, “Worthless man, you will be recognized for your own evil viewpoint. I will cross-examine the monks on this matter.”

Then the Blessed One addressed the monks, “Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Ariṭṭha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, he both slanders us as well as injuring himself and accumulating much demerit for himself?”

“No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks.”

“It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks. But this monk Ariṭṭha Formerly-of-the-Vulture-Killers, through his own wrong grasp (of the Dhamma), has both slandered us as well as injuring himself and accumulating much demerit for himself, and that will lead to this worthless man's long-term harm & suffering. For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.⁴

The Water-snake Simile

“Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha’s teachings]. Having studied the Dhamma, they don’t ascertain the meaning [or: the purpose] of those Dhammas⁵ with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don’t come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don’t reach the goal for which (people) study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

“Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and grasp it by the coils or by the tail. The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs, and from that cause he would suffer death or death-like suffering. Why is that? Because of the wrong-graspedness of the water-snake. In the same way, there is the case where some worthless men study the Dhamma.... Having studied the Dhamma, they don’t ascertain the meaning of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don’t come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don’t reach the goal for which (people) study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

“But then there is the case where some clansmen study the Dhamma.... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don’t study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.

“Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and pin it down firmly with a cleft stick. Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck. Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering. Why is that? Because of the right-graspedness of the water-snake. In the same way, there is the case where some clansmen study the Dhamma.... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their

discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.⁶

"Therefore, monks, when you understand the meaning of my statements, that is how you should remember them. But when you don't understand the meaning of my statements, then right there you should ask me or the experienced monks.

The Raft Simile

"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet.⁷ Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying it on my back, go wherever I like?' What do you think, monks? Would the man, in doing that, be doing what should be done with the raft?"

"No, lord."

"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

Six View-positions

“Monks, there are these six view-positions [diṭṭhiṭṭhāna]. Which six? There is the case where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes about form: ‘This is me, this is my self, this is what I am.’

“He assumes about feeling: ‘This is me, this is my self, this is what I am.’

“He assumes about perception: ‘This is me, this is my self, this is what I am.’

“He assumes about fabrications: ‘This is me, this is my self, this is what I am.’

“He assumes about what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: ‘This is me, this is my self, this is what I am.’

“He assumes about the view-position—‘This cosmos is the self.⁸ After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity’: ‘This is me, this is my self, this is what I am.’

“Then there is the case where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma assumes about form: ‘This is not me, this is not my self, this is not what I am.’

“He assumes about feeling: ‘This is not me, this is not my self, this is not what I am.’

“He assumes about perception: ‘This is not me, this is not my self, this is not what I am.’

“He assumes about fabrications: ‘This is not me, this is not my self, this is not what I am.’

“He assumes about what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: ‘This is not me, this is not my self, this is not what I am.’

“He assumes about the view-position—‘This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity’: ‘This is not me, this is not my self, this is not what I am.’

“Seeing thus, he is not agitated over what is not present.”⁹

When this was said, a certain monk said to the Blessed One, “Lord, might there be agitation over what is externally not present?”

“There might, monk,” the Blessed One said. “There is the case where someone thinks, ‘O, it was mine! O, what was mine is not! O, may it be mine! O, I don’t obtain it!’ He

grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is externally not present."

"But, lord, might there be non-agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is externally not present."

Agitation & Non-agitation

"But, lord, might there be agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathāgata or a Tathāgata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding. The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is internally not present."

"But, lord, might there be non-agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathāgata or a Tathāgata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding. The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is internally not present."

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity. But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

"No, lord."

Abandoning Possessions & Views

“Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

“Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?”

“No, lord.”

“Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

“Monks, you would do well to depend on a view-dependency [diṭṭhi-nissaya], depending on which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?”

“No, lord.”

“Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

“Monks, where there is a self, would there be (the thought,) ‘belonging to my self’?”

“Yes, lord.”

“Or, monks, where there is what belongs to self, would there be (the thought,) ‘my self’?”

“Yes, lord.”

“Monks, where a self or what belongs to self are not pinned down as a truth or reality, then the view-position—‘This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity’—Isn’t it utterly & completely a fool’s teaching?”

“What else could it be, lord? It’s utterly & completely a fool’s teaching.”

“What do you think, monks? Is form constant or inconstant?” “Inconstant, lord.” “And is that which is inconstant easeful or stressful?” “Stressful, lord.” “And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No, lord.”

“... Is feeling constant or inconstant?” “Inconstant, lord.” ...

“... Is perception constant or inconstant?” “Inconstant, lord.” ...

“... Are fabrications constant or inconstant?” “Inconstant, lord.” ...

“What do you think, monks? Is consciousness constant or inconstant?” “Inconstant, lord.” “And is that which is inconstant easeful or stressful?” “Stressful, lord.” “And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am’?”

“No, lord.”

“Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every¹⁰ form is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

“Any feeling whatsoever...”

“Any perception whatsoever....

“Any fabrications whatsoever....

“Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

“Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“This, monks, is called a monk whose cross-bar is thrown off,¹¹ whose moat is filled in, whose pillar is pulled out, whose bolt is withdrawn, a noble one with banner lowered, burden placed down, unfettered.

“And how is a monk one whose cross-bar is thrown off? There is the case where a monk’s ignorance is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose cross-bar is thrown off.

“And how is a monk one whose moat is filled in? There is the case where a monk’s wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose moat is filled in.

“And how is a monk one whose pillar is pulled out? There is the case where a monk’s craving is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose pillar is pulled out.

“And how is a monk one whose bolt is withdrawn? There is the case where a monk’s five lower fetters are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose bolt is withdrawn.

“And how is a monk a noble one with banner lowered, burden placed down, unfettered? There is the case where a monk’s conceit ‘I am’ is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is a noble one with banner lowered, burden placed down, unfettered.

“And when the devas, together with Indra, the Brahmās, & Pajāpati, search for the monk whose mind is thus released, they cannot find that ‘The consciousness of the one truly gone [tathāgata]¹² is dependent on this.’ Why is that? The one truly gone is untraceable even in the here & now.¹³

“Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually slandered by some contemplatives & brahmans (who say), ‘Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.’ But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually slandered by those venerable contemplatives & brahmans (who say), ‘Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.’¹⁴

“Both formerly and now, monks, I declare only stress and the cessation of stress.¹⁵ And if others insult, abuse, taunt, bother, & harass the Tathāgata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate the Tathāgata for that, he feels no joy, no happiness, no elation of heart because of that. And if others honor, respect, revere, & venerate the Tathāgata for that, he thinks, ‘They do me such service at this that has already been comprehended.’¹⁶

“Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well, you should feel no hatred, no resentment, no dissatisfaction of heart because of that. And if

others honor, respect, revere, & venerate you as well, you should feel no joy, no gladness, no elation of heart because of that. And if others honor, respect, revere, & venerate you, you should think, 'They do us¹⁷ such service at this that has already been comprehended.'

"Therefore, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

"What do you think, monks? If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove, would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self, nor do they belong to our self."

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

The Well-proclaimed Dhamma

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—there is for those monks who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis—no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.¹⁸

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have abandoned the five lower fetters are all due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have abandoned (the first) three fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—

those monks who have abandoned (the first) three fetters, are all stream-winners, certain, never again destined for the lower realms, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

“In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who are Dhamma-followers and conviction-followers¹⁹ are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

“In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have a (sufficient) measure of conviction in me, a (sufficient) measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

Notes

1. The first seven of these comparisons are treated in detail in MN 54. The simile of the butcher’s ax and chopping block is mentioned in MN 23, the simile of swords and spears in SN 5:1, and the simile of the snake’s head in Sn 4:1.

2. Apart from a few minor details, this story up to this point is identical with the origin story for Pācittiya 68 and the origin story for the rules concerning the act of suspension given in Cullavagga (CvI.32.1-3.) Ariṭṭha was the first monk to be suspended from the Saṅgha. Cv I.34 reports that, instead of making an effort to mend his ways so that the act of suspension might be rescinded, he simply disrobed.

3. The image here is apparently that of trying to start a fire with the friction of a fire stick. Ariṭṭha hasn’t even been able to create any warmth, much less the spark of insight that would create light.

4. According to the Commentary, “indulge in sensual pleasures” here means indulging in sexual intercourse; the Sub-commentary adds that other acts expressing sexual desire—such as hugging and petting—should be included under this phrase as well.

5. The Pali switches from the singular (Dhamma) to the plural (Dhammas) here. This is one of the few discourses that uses the plural form to mean “teachings” rather than “phenomena.” This same use of “Dhammas” to mean “teachings” reoccurs in the raft simile, below.

6. These last two sentences are missing in MLDB but are present in MLS.

7. According to SN 35:197: “The great expanse of water stands for the fourfold flood: the

flood of sensuality, the flood of becoming, the flood of views, & the flood of ignorance. The near shore, dubious & risky, stands for self-identification. The further shore, secure and free from risk, stands for unbinding. The raft stands for just this noble eightfold path: right view... right concentration. Making an effort with hands & feet stands for the arousing of persistence.”

8. The Pali here reads, *so loko so attā*. The translation given here follows the interpretation of Nyanaponika Thera in his translation of this discourse. Bhikkhu Bodhi, in his notes to the translation of this discourse in MLDB, calls this interpretation hypothetical, and instead suggests that this phrase indicates the Sāṅkhya theory of the changeless “person” as opposed to unchanging “nature.” However, in his later translation of SN 22:81, which contains an identical passage, he adopts Nyanaponika’s interpretation as well.

9. On non-agitation, see MN 138 and MN 140.

10. The word “every” here and in all parallel passages is *sabba*, which is the same as the word for “all.” On the range of meaning covered by the word “all,” see SN 35:23. DN 11, DN 15, MN 49, and AN 10:81 indicate that there is a type of consciousness that lies outside the range of “all,” and so would not fall under the aggregate of consciousness. This apparently corresponds to the dimension mentioned in SN 35:117 and Ud 8:1.

11. See Dhp 398.

12. The term “Tathāgata” is often, but not always, reserved for the Buddha. Sometimes, as in the case here, it is used to refer to the arahant.

13. See SN 22:85 and SN 22:86. Compare Dhp 92–93.

14. Annihilationism is one of the two extremes of wrong view criticized most heavily by the Buddha (the other is eternalism, as represented by the sixth of the six view-positions). Some interpreters, citing this passage, have tried to limit the meaning of annihilationism simply to the idea of the annihilation of an existing being. The teaching that there is no self, they then argue, does not count as annihilationism because there is no self to be annihilated. This interpretation ignores SN 44:10, which counts the statement “there is no self” as siding with annihilationism.

As for the term, “existing being”: SN 22:36 and SN 23:2 state that a being is defined by his/her/its objects of clinging. SN 5:10 indicates that one of the ways of overcoming clinging is to focus on how the concept of “being” arises, without assuming the truth of the concept. And as MN 72, SN 22:85, and SN 22:86 maintain, when clinging is gone, one is called not a being but a Tathāgata—who, freed from clinging, cannot be classified as or identified with anything at all.

15. Some have suggested, citing SN 12:15, that this passage means that there are only

two things happening in reality: stress and the cessation of stress. However, in the context of SN 22:86, where this statement also occurs, it clearly means simply that the Buddha is selective in the topics he chooses to address. In that discourse, he is refusing to take a stand on questions regarding the ontological status of the Tathāgata after death. Here he is refusing to take a stand on the related question of the status of the “existing being” (see note 13). In every case, the Buddha chooses to take a stand only on questions where the process of answering would be conducive to awakening. On this point, see MN 63 and SN 56:31.

16. According to the Commentary, “this” here refers to the five aggregates. As SN 22:23 points out, “comprehension” means the ending of passion, aversion, and delusion with regard to the object comprehended. In other words, the Buddha sees that the honor and respect he receives is aimed at the five aggregates; because he has no passion, aversion, or delusion with regard to those aggregates, he is not overjoyed by any honor paid to them.

17. The Thai edition of the Pali Canon has the word “us” here, whereas the Burmese, Sinhalese, and PTS editions have “me.”

18. This last sentence is missing from this paragraph and all the following paragraphs both in MLDB and in MLS.

19. Dhamma-followers and conviction-followers are apparently those who are following the path to stream entry but have yet to reach the fruit of stream entry. See MN 70.

See also: DN 9; DN 15; MN 2; MN 38; MN 70; SN 25:1–10; SN 35:99; SN 44:10; AN 3:87–88

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Sīha Sutta (AN 7:54)

I have heard that on one occasion the Blessed One was staying near Vesālī in the Great Forest at the Gabled Pavilion. Then General Sīha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: “Is it possible, lord, to point out a fruit of giving visible in the here & now?”

“Very well then, Sīha, I will cross-question you on this matter. Answer as you see fit. There is the case where there are two men: one without conviction, stingy, miserly, abusive; and one of conviction, a master of giving, one who delights in providing support. What do you think? To which of the two would arahants, on feeling sympathy, first show sympathy: to the man without conviction, stingy, miserly, abusive; or to the man of conviction, a master of giving, one who delights in providing support?”

“Why, lord, would arahants, when feeling sympathy, first show sympathy to the man without conviction, stingy, miserly, abusive? The man of conviction, a master of giving, one who delights in providing support: He’s the one to whom arahants, on feeling sympathy, would first show sympathy.”

“What do you think, Sīha? Whom would arahants, when visiting, first visit...?”

“...The man of conviction, a master of giving, one who delights in providing support...”

“What do you think, Sīha? From whom would arahants, when receiving (gifts), first receive (gifts)...?”

“...The man of conviction, a master of giving, one who delights in providing support...”

“What do you think, Sīha? Whom would arahants, when teaching, first teach...?”

“...The man of conviction, a master of giving, one who delights in providing support...”

“What do you think, Sīha? Of whom would a fine reputation spread abroad...?”

“...The man of conviction, a master of giving, one who delights in providing support...”

“What do you think, Sīha? Who would approach any assembly of people—noble warriors, brahmins, householders, or contemplatives—confidently & without embarrassment...?”

“...The man of conviction, a master of giving, one who delights in providing support...”

“What do you think, Sīha? Which of the two would—with the breakup of the body, after death—appear in a good destination, a heavenly world: the man without conviction, stingy, miserly, abusive; or the man of conviction, a master of giving, one who delights in

providing support?”

“Lord, why would the man without conviction, stingy, miserly, abusive—with the breakup of the body, after death—reappear in a good destination, a heavenly world? The man of conviction, a master of giving, one who delights in providing support: He’s the one who would—with the breakup of the body, after death—appear in a good destination, a heavenly world.

“Lord, as for the six fruits of giving visible in the here & now that have been pointed out by the Blessed One, it’s not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am one who gives, a master of giving, and arahants, when feeling sympathy, show sympathy to me first. I am one who gives, a master of giving, and arahants, when visiting, visit me first. I am one who gives, a master of giving, and arahants when receiving (gifts), receive (gifts) from me first. I am one who gives, a master of giving, and arahants when teaching, teach me first. I am one who gives, a master of giving, and my fine reputation is spread far & wide: ‘Sīha is one who gives, a doer, a supporter of the Saṅgha.’ I am one who gives, a master of giving, and when I approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—I do so confidently & without embarrassment.

“But when the Blessed One says to me, ‘With the breakup of the body, after death, one who gives, a master of giving, reappears in a good destination, a heavenly world,’ that I don’t know. That is where I go by conviction in the Blessed One.”

“So it is, Sīha. So it is. With the breakup of the body, after death, one who gives, a master of giving, reappears in a good destination, a heavenly world.”

See also: AN 5:34

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Study Buddhism met with Venerable Guo Huei, newly-appointed Abbot President of Dharma Drum Mountain, to discuss Chan Buddhism, the idea of Pure Lands, and the mechanics of cause and effect.

[Interview with Sulak Sivaraksa](#)

Matt Lindén

Ajahn Sulak Sivaraksa discusses the importance of socially engaged Buddhism, why we shouldn't spend all of our time meditating, and how to fight oppression.

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The following titles will give a very solid foundation in western, Hellenistic to medieval, astrology:

1.

Core texts to learn the basics of astrology, mostly focusing on natal/genelithical.
Carmen Astrologicum, Dorotheus of Sidon (c 1st century CE Greek), Translated by David Pingree.

Ben Dykes also has a translation of Carmen Astrologicum the Umar al-Tabari translation.

Firmicus Maternus, Matheseos Libri VIII, (Theory and Practice of Astrology in 8 books) (c 4th Century CE Roman) translated by Jean Rhys Bram.

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(W)orld(W)ide(W)eb(dot)astrologiahumana(dot)com(slash)firmicusmaternustheoryandpractice(dot)pdf

Vettius Valens, Anthologies. (c150 CE Greco-Roman) Translated By Mark Riley (A New edition of Rileys translation edited and updated by Chris Brennan is now available through major booksellers.)

Introductions to Traditional Astrology, Abu Ma'shar & al-Qabishi, (c 9-10th century CE Arabic) Translated & edited by Ben Dykes.

Works of Sahl & Masha'allah, (c 8-9th century CE Arabic) Translated by Ben Dykes.

Hellenistic Astrology the study of Fate and Fortune, by Chris Brennan. Brennans astrology podcast should be mandatory. (H)yper(T)ext(T)ransfer(P)rotocol(colon)(slash)(slash)theastrologypodcast(dot)com

Traditional Astrology for Today, An Introduction translated by Benjamin Dykes

To make things easier start with Ben Dykes Traditional Astrology for Today, and after you have some understanding of the basics read Chris Brennan, then advance to the other titles listed above.

2.

For Jyotish, Indian or "Vedic" astrology, the source text is the Brihat Parasara Hora Sastra. Most all other Indian texts (such as The Brihat Jataka and the Brihat Samhita both by Vahara Mihira) are abstracts from this. See the books of Freedom Cole for a modern, and easier to read, perspective.

Ayurvedic Astrology Self-healing Through the Stars by David Frawley

Introduction to Esoteric Astrology by Bepin Behari and Madhuri Behari for another perspective.

27 Stars, 27 Gods The Astrological Mythology of Ancient India by Vic DiCara for Nakshatra (lunar) specific mythology.

3.

Chinese/Tibetan/Buddhist 'Astrology' -

Chinese Mathematical Astrology Reaching out for the stars (Needham Research Institute Series) by Ho Peng Yoke (BaZi AKA Four Pillar astrology)

Calculating the BaZi - Karin Taylor Wu

Calculating the BaZi The GanZhi Chinese Astrology Workbook by Karin Taylor Wu
Zhongxian Wu

The Chinese Fortune Telling System. BaZi Method by G L Golding

As much as I dislike Joey Yap (he tends to change traditional naming conventions) he does have some of the most readily accessible books available, and has the only (that I know of) Ten Thousand Year Calendar available in English. Just be aware that he does change some things for marketing purposes.

BaZi The Destiny Code by Joey Yap

Qi Men Dun Jia Compendium (second edition) by Joey Yap
The Ten Thousand Year Calendar by Joey Yap (needed for all books in this section as it is basically the ephemerides for Chinese/Tibetan/Buddhist astrology)
Tibetan Astrology by Philippe Cornu (translated by Hamish Gregor)
Tibetan Elemental Astrology by Tsering Dolma Drungsto
[PhD Dissertation (Leiden University)] 'Buddhist Astrology and Astral Magic in the Tang Dynasty' Jeffrey Kotyk

4.

Specialty texts covering Election, Horary, Mundane, Magic focused Astrology, and miscellaneous details.

Election -

Choices & Inceptions: Traditional Electional Astrology translated and edited by Benjamin Dykes PhD

Astrology Restored by William Ramsey (the classic 17th century book of elections by the contemporary of William Lilly)

Opus Astrologicum by Nicholas Culpeper

5.

Horary-

Christian Astrology by William Lilly (the classic 17th century book of Horary astrology)

Opus Astrologicum by Nicholas Culpeper (yes, it is here twice)

Horary Astrology by William Joseph Simmonite and John Story

The Book of the Nine Judges edited by Benjamin Dykes

The Search of the Heart edited by Benjamin Dykes

6.

Mundane/magick/and misc.

Astrology of the World I, II, and (someday) III by Benjamin Dykes (mundane)

Bonatti on Mundane Astrology translated by Benjamin Dykes

Anonymous of 379 The Treatise On The Bright Fixed Stars translated by Robert Schmidt edited by Robert Hand (project hindsight)

Paulus Alexandrinus Introductory Matters translated by Robert Schmidt edited by Robert Hand (project hindsight)

Three Books Life by Marsilio Ficino

The Celestial Art: Essays on Astrological Magic edited by Austin Coppock

36 Faces by Austin Coppock

The Celestial Way: The Spiritual Path of the Stars and Planets by Christopher Warnock

Fixed Star, Sign and Constellation Magic by Christopher Warnock

The Daimon in Hellenistic Astrology Origins and Influence By Dorian Gieseler Greenbaum

Bonatti on the Lots translated by Benjamin Dykes

7.

Software-

Desktop-

Planetdance free desktop astrology comparable to Solar Fire Planetdance is a free astrology program for all windows versions. (H)yper(T)ext(T)ransfer(P)rotocol(colon)(slash)(slash)jcremers(dot)com

Solar Fire (not free) (H)yper(T)ext(T)ransfer(P)rotocol(colon)(slash)(slash)alabe(dot)com(slash)solargold(dot)(H)yper(T)ext(M)arkup(L)anguage

Astro Gold For Mac

Stellarium is a free open source planetarium for your computer and phone.

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00.

History of this pastebin:

This originally started as a post on 4chan /OMG/ as a response to a poster who wanted recommendations for learning astrology, my response consisted of the first part. Some time later as the OP was being revised I made the suggestion that an astrology pastebin be added. Since I had made the suggestion it was only proper that I also provide the content. This is the result.

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The Two Witnesses are more than just the coolest band you've ever listened to. It's more than just the plain, painful truth about 9/11 and the destruction wreaked by the Synagogue of Satan international organized crime syndicate. It's more than just prophecies, lessons on Doctrine, or the breaking of the first waves of the greatest golden age for Christian apologetics the world has ever seen.

It's more than a real-life minstry of serving the poor, the widows and orphans, those less fotunate than most, and a wealth of projects worldwide helping build sustainable, community-focused sources of income for impoverished people. It's more even than our unified Theory of Everything, the meaning of human existence - to destroy evil iself once and for all through the act of Theosis - seperating and unifying God himself. By putting fragments of himself to the test, God will coagulate as one once again after the Great White Throne Judgement: a stark dichotomy of good humans versus evil humans.

It will be the most consequential event in the universes's history, and it is the reason that all of us are here today.

This ministry offers a comprehensive, welll-rounded worldview that encompasses not only serving the poor and real-world charity, but presenting a message of absolute and utter truth worldwide to all who will listen..

This ministry is about speaking truth to power, calling out a corrupt, monolithic, and deceptive two-party system, ran from both sides by a cabal of international bankers who are intent on draining as much wealth as possible from us before ushering in their grand finale, the coup de grâce, the moment we've all been waiting for. Your instincts were right - 9/11 was a carefully executed plot that can be best understood as an elaborate money laundering operation to cap off a multi-decade long conspiracy of stolen gold and other financial crimes. From Lusitania, to the Rothschilds, to the Business Plot, to Operation Northwoods, to MK Ultra, to the Black Eagle Trust and stolen gold of World War II, all the way up through Iran-Contra and 9/11, you'll find the truth about it on this website.

Ths is a revolution of the mind, the spirit, and the soul - rediscover truth and rediscover yourself. Reject the futile trappings of modernity, and join us in proudly declaring the end of entropy and death, and the victory of life itself through our Lord and Savior Jesus Christ. If you're curious what we're all about, start with our key writings and go from there.

We're going global, and you're along for the ride. Together, we can carry out the greatest commandments of all - to Love God, and Love our neighbor as ourselves. When you join this ministry, you join a body of truly Christ-like servants, dedicated not only to helping those in need but to spreading truth to a sometimes unreceptive, hostile world. We offer all of our writings, books, and songs for free, in hopes of spreading more joy, truth, and love in the world, and we are open to all people who wish to join us, regardless of your background or where you came from. We are a member-focused and member-driven group, and all are welcome to contact us, discuss our writings, or help us carry out our mission. Through readers like you, uncountable numbers of people around the globe have learned about the anti-Christ, the mark of the beast, eschatology, correct Christian doctrine, and how to best conduct our lives in these turbulent days of Revelation.

The Two Witnesses are fed up, and if you're reading this - you likely are too. It's time to

Speak real truth to the world, to call out the lies of the last century, and put mankind on the road to his rightful destiny, not a carefully curated hellscape conditioned and prosecuted by a horde of bored, psychotic government sycophants and their dimwitted followers.

Turn off the lies of the news! Listen not to the siren song of the false prophets, the wolves in sheep's clothing, and those of the world who seek only to kill and destroy all that is good, pure, and beautiful! What you will find here is nothing more and nothing less than the more rational worldview - simply put, an undebunkable, undeniable, and irrefutable smorgasbord of facts, sources, arguments, and reasoning - enough to change anyone's mind, in fact.

Our primary goal is to live as much like Jesus Christ as possible, and to bear fruit that he would be pleased with. When you support this ministry, you support two people who truly do their best to be honest, to be good, to be patient, to be generous, to be kind, to be loving, and to treat others the way they would want to be treated.

So, welcome aboard the Two Witnesses ministry!

We're ready to change the world. Are you?

Key Writings

Our longest work, containing over 400 pages disproving the official 9/11 narrative, while conclusively proving supernatural authorship of the Bible:

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The Mark of the Beast Anthology

A summary of our key tenets and spiritual philosophies, explaining why becoming a Christian is the most important decision you will ever make:

The Two Witnesses: Theology, Ontology, and Eschatology

Proving Creationism true, once and for all, while exposing the absurdities and inconsistencies within the widespread, atheistic and scientific worldview:

Scientism: The One World Religion You've Been Waiting For

A detailed examination of the technical aspects of the Covid gene therapy injection, along with the biotechnological terror campaign currently being waged on humanity:

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What is the connection between Donald Trump, Nikola Tesla, 9/11, Back to the Future, Aleister Crowley, and Daniel's prophecies? This book has all the proof you could ever need and more that Donald Trump is the Biblical Man of Sin.

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The mark of the beast and anti-Christ are here. Learn who the anti-Christ is and the eschatology behind the worldwide gene therapy injection:

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Why are the "elite" so obsessed with bloodlines and worldwide genetic manipulation?

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Mirror Image of the Beast

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Seven Days of Deliverance Prayers

Daniel's Abomination of Desolation and the Mark of the Beast are key mysteries that have fascinated throughout the ages. Learn what they mean for you in this writing.

Standing in the Holy Place: Examining Daniel's Abomination of Desolation

Why don't the Two Witnesses go to church? The terminal issues of the modern, American church, which have contributed to the Great Falling Away:

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In this class, I'll be teaching, step-by-step, the skills to master your dreams and unlock the ability to have incredible lucid dreams.

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Awaken to magick and accelerate your results—whether you're just starting or an advanced student—with this intensive seven-day program.

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Jason Louv

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– Wes P.

Hi. I'm Jason Louv.

Who am I?

I'm a guy who's spent nearly a quarter century learning every spiritual tool on earth to heal and improve his own life. You name it, I've done it—the good, the bad, and the downright bizarre. And through all of it, I kept asking a few core questions: What actually works? What can actually help people? And what can I safely jettison as being just superstition? This course, just like the rest of the courses at Magick.Me, is the result.

I'm not some kind of guru. I'm an all-too-human guy who's had his share of mistakes and mayhem. But I DO know my sh*t. And and I also understand that it's not about becoming some all-knowing, all-perfect spiritual being whose farts smell like peppermint; it's about working on yourself one day at a time to EVOLVE—struggling to better yourself, knowing you'll never be perfect, but you can absolutely be great.

To achieve just that, I leverage, update and ship the greatest spiritual tools in the world to empower you, liberate you, and awaken your higher potential—because what the world needs most is YOU, at your absolute most empowered.

Over the last two decades of my career as an author, podcaster (you can catch me in the recent Netflix show *Midnight Gospel*), and public spiritual teacher, I've worked with thousands of people from all walks of life—from average people like myself, running home businesses or struggling to make it as artists, to people who are homeless and struggling to escape heroin addiction, to people from the very heights of society—financial traders, big tech executives, celebrities. In all of that, I've seen that we truly have far more in common as human beings than we have differences. We all share the same anxieties, the same deep needs, and the same profound yearning for transcendence, meaning and connection with that which is larger than us. I've come to understand spirituality as a universal language, and that the techniques of true spirituality, aside from the dogmatic stories they come wrapped in—which so often keep us separate from each other—are what are most truly needed in our world.

That's why I've spent my life bringing those techniques to people, minus the dogma and superstition. Magick.Me is therefore my life's work. And I'm proud to bring it to you.

Magick.Me Testimonial

"My experience with Jason Louv as instructor has been amazing and edifying. Not only was the material truly fascinating—but also earthy and applicable to negotiating all manner of life concerns. Information is power—this is the place to be!"

– Bonnie L.

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Lesser Ritual of the Hexagram

From Thelemapedia

Categories: [Magick](#) | [Works of Aleister Crowley](#)

Part of the [Magick in Theory & Practice](#) series.

The Lesser Ritual of the Hexagram is one of several rituals within "Liber O" written by Aleister Crowley after the techniques of the Hermetic Order of the Golden Dawn.

Table of contents [hide]

1 The ritual

2 Visualizing the Hexagrams

3 See also

3.1 Sites of interest

4 References

[edit]

The ritual

From "Liber O" in Magick, Book 4:

This ritual is to be performed after the "Lesser Ritual of the Pentagram".

(i) Stand upright, feet together, left arm at side, right across body, holding the wand or other weapon upright in the median line. Then face East and say:

(ii) I.N.R.I.

Yod. Nun. Resh. Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, IAO.

(iii) Extend the arms in the form of a cross, and say: "The Sign of Osiris Slain."

(iv) Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "The Sign of the Mourning of Isis."

(v) Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, "The Sign of Apophis and Typhon."

(vi) Cross the arms on the breast, and bow the head and say, "The Sign of Osiris Risen."

(vii) Extend the arms again as in (iii) and cross them again as in (vi) saying: "L.V.X., Lux, the Light of the Cross".

right

(viii) With the magical weapon trace the Hexagram of Fire in the East, saying, "ARARITA".

This Word consists of the initials of a sentence which means "One is His Beginning: One is His Individuality: His Permutation is One."

This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle should coincide with the central point of the upper triangle.

(ix) Trace the Hexagram of Earth in the South, saying "ARARITA".

This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.

(x) Trace the Hexagram of Air in the West, saying "ARARITA".

This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.

(xi) Trace the hexagram of Water in the North, saying "ARARITA".

This hexagram has the lower triangle placed above the upper, so that their apices coincide.

(xii) Repeat (i-vii)

[edit]

Visualizing the Hexagrams

Liber O provides no specifics on the colors of the hexagrams drawn in this ritual.

One possibility is to use a set of four colors attributed to the elements (such as red, green, yellow, and blue), assigning each to the appropriate hexagram.

Another option is to consistently employ the color scheme called the "Hexagram of Nature," in which the ascending triangle is red, and the descending triangle is blue.

Yet another approach would be to use the Hexagram of Magick, specified as the "Holy Hexagram" in chapter 69 of The Book of Lies and Crowley's comment to it. In that hexagram, the upward-pointing triangle is blue, representing the purity of aspiration in the magician. The downward-pointing triangle is red, to symbolize the inspiration from the Genius or Holy Guardian Angel.

[edit]

See also

Greater Ritual of the Hexagram

The Star Sapphire

Rituals of Thelema

[edit]

Sites of interest

Liber O

[edit]

References

Crowley, Aleister. (1997). Magick: Book 4. "Liber O." 2nd ed. York Beach, Me. : S. Weiser.

Crowley, Aleister. (1978). The Book of Lies. New York: S. Weiser.

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[Recent changes](#)

[Random page](#)

[Current events](#)

[Edit this page](#)

[Discuss this page](#)

[Page history](#)

[What links here](#)

[Related changes](#)

[Special pages](#)

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In the 18 months before my death, I proceeded to set forth the Keys to Death and Hell. In this process I envisioned a snapshot of the world as it appeared to me at that time. Literally a cutup, a cut and paste sculpture taken from various articles, science fiction, cultural and political events, happenings in the realms of occulture, flame wars on the Zee list, my life, my world, my email etc., so it was just a cut-up of these things.

Somehow, from this cut-up leaked out the most beautiful vision of infinite compassion, and this vision came forth and stood forth even amongst all the horror, it shone through so bright, really true, and undeniably real. There was more compassion and love for me than I had ever dreamed or imagined. It was like a garden paradise all around me, blooming with beauty and love; it was there all the time, this unbelievable garden, and it opened up to me.

My life has been like heaven in so many ways, I am grateful I had an opportunity to see this possibility, and I want to share it with my fellow sentient beings. Even though Death and Hell may look like it is all dark, all black, and all horror, right there, glimmering on the

other side is infinite compassion. Right there! The clear light is shimmering through the void. It's not that hard to see if you just open up your eyes and look around.

My life with Andrea (Aggedy), and the love that we were reflecting back and forth between each other is so magnificent and powerful that it was like we were facing death everyday, celebrating our love everyday. We were facing it because that was the way we lived. But for me, maybe it took the imminence of physical death to bring it into full clarity.

As my own death approaches steadily, I am blessed, and deeply moved by the enormous display of affection and love from my daughter Heidi. Heidi's love is a limitless ocean that has healed me so much from the pain of life. Though she is young, 17, and losing her Dad, she shows all the signs of blooming into a spectacular woman of insight and compassion. I am surprised and grateful for the outpouring of tenderness. Seeing those around me, and especially my only child, offering me such unconditional love and compassion changes me, heals me, and reaffirms the silent knowledge of my heart.

When my sister Laurie died, she gave me a greater understanding of death, and the communiqués or transmissions that I have received from her, and my grandmother too, reveal much about the after-death state. Though my heart touches many who are in this life still, it reaches also across the boundaries to touch those who have gone before me, their bravery fuels my own. It is in their path of stars and ghostly footsteps that I will walk in.

These are the gifts I take with me, I will go caressed by the kisses of Nuit, I face death without fear. I leave, for this world, the Keys of Death and Hell, to unlock the secrets we keep from ourselves.

But for any who would wonder, or wander lost in Temple Dahmer, I want to declare that the real secret of Deathandhell.com is Infinite Compassion.

Those who know, will know, The Archetypal Theriomorph is in the lotus.

In Eternal Love and Chaos,

Infek bin Laden

11-11-01

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[The Cornell University Witchcraft Collection](#)

Cornell's Witchcraft Collection contains over 3,000 titles documenting the history of the Inquisition and the persecution of witchcraft, primarily in Europe.

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[The World Bewitch'd](#)

Balthasar Bekker. *The World Bewitch'd*. London, 1695.

[Collection History](#)

Part of Cornell University Library's Division of Rare and Manuscript Collections, Cornell's Witchcraft Collection contains over 3,000 titles documenting the history of the Inquisition and the persecution of witchcraft, primarily in Europe.

The majority of the Witchcraft Collection was acquired in the 1880s through the collaborative efforts of Andrew Dickson White, Cornell's first President, and his first librarian, George Lincoln Burr. The collection documents the earliest and the latest manifestations of the belief in witchcraft as well as its geographical boundaries, and elaborates this history with works on canon law, the Inquisition, torture, demonology, trial testimony, and narratives. The collection focuses on witchcraft not as folklore or anthropology, but as theology and as religious heresy.

It features many early texts from the period when the theory of the heresy of witchcraft was being formulated, including fourteen Latin editions of the *Malleus maleficarum*, which codified church dogma on heresy. Four of these Latin editions were printed in the fifteenth-century, most notably the scarce first edition printed before April 14, 1487. The collection also contains other defining texts of the doctrinal discussion of demonology, such as Jean Bodin's *De la Demonmanie des sorciers* (1580), Nicolas Remi's *Daemonlatreiae* (1595), Henri Boguet's *Discours des sorciers* (1602) and Pierre de Lancre's *Tableau de l'inconstance des mauvais anges* (1612).

[Transcript of Trial of Maria Renata Snger von Mossau](#)

Transcript of Trial of Maria Renata Snger von Mossau, 1749. Open to her Inquisition sentencing.

Significant in the collection are a small and extremely rare number of works by theologians who opposed the Inquisition, such as those of Cornelius Loos, the first theologian in Germany to write against the witch hunts. The most important materials in the Witchcraft collection, however, are the court records of the trials of witches, including original manuscript depositions taken from the victims. These documents, in both original manuscript and in print, reveal the harsh outcome of the more remote doctrinal disputes. Perhaps the most significant of all manuscripts in the Witchcraft collection is

the minutes of the witchcraft trial of Dietrich Flade, a sixteenth-century city judge and rector who spoke out against the cruelty and injustice of the persecutions in the 1580s. These and other trial documents are listed in the collection's finding aid.

In the 21st century, curators began building on AD White's witchcraft collection by acquiring modern materials such as posters and publicity for films featuring witches or sorcery, and newsletters on the activities of contemporary Wiccan and Pagan communities.

Search/Browse Digitized Witchcraft Books in English

While the entire physical Witchcraft Collection is available for in-person research in Cornell Library's Rare and Manuscript Division, 104 English language books from the collection can be read online in the Digital Witchcraft Collection. These titles were digitally scanned from microfilm by Primary Source Media in 1998. The resulting full text scans were later made available to Cornell University Library to enable free public access.

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Balthasar Bekker. *The World Bewitch'd*. London, 1695.

Transcript of Trial of Maria Renata Sängner von Mossau, 1749. [Open to her Inquisition sentencing.](#)

[About this collection](#)

This digital collection features 102 items selected from the Cornell Witchcraft Collection held by Cornell University Library's Division of Rare and Manuscript Collections.

The 102 Cornell titles were selected and scanned by Primary Source media in 1998, working from a set of microfilm titled *Witchcraft in Europe and America*, created in 1983 and published by Research Publications, Inc.

The digital collection features only a small portion of Cornell's Witchcraft Collection, which contains over 3,000 items documenting the history of the Inquisition and the persecution of witchcraft, primarily in Europe, from the 15th through the 18th centuries.

Historical context

The majority of the Witchcraft Collection was acquired in the 1880s through the collaborative efforts of Andrew Dickson White, Cornell's first President, and his first librarian, George Lincoln Burr. The collection documents the earliest and the latest manifestations of the belief in witchcraft as well as its geographical boundaries, and elaborates this history with works on canon law, the Inquisition, torture, demonology, trial testimony, and narratives. The collection focuses on witchcraft not as folklore or anthropology, but as theology and as religious heresy.

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Using the collection

The 102 titles in the digital collection are made freely available to the public by Cornell University Library. The digital collection can be searched by title, author, year, or keyword. The entire physical Witchcraft Collection is available for in-person research at Cornell University Library's Rare and Manuscript Division.

For more information about the collection, please contact the Division of Rare and Manuscript Collections at rareref@cornell.edu.

More information

Collection steward

Katherine Reagan, Ernest Stern Curator, Rare Books & Manuscripts

Metadata creation

Cornell University Library

Funding

Cornell University Library, 1998

Credits

This collection overview was last reviewed in 2025.

Collection sources

Individually cataloged items

Witchcraft collection, unbound manuscripts

Exhibits featuring items from this collection

Anne Kenney and Kornelia Tancheva. The World Bewitch'd: Visions of Witchcraft from the Cornell Collections. October 31, 2017 - August 31, 2018. Division of Rare and Manuscript Collections, Carl A. Kroch Library Hirshland Gallery.

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High Level Insider - An Explanation of the Anon and the Collection of Threads on Conspiracy, Technology, Politics, Religion, Psyops, and More : [r/conspiracy](#)

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9y ago

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High Level Insider - An Explanation of the Anon and the Collection of Threads on Conspiracy, Technology, Politics, Religion, Psyops, and More

Who is High Level Insider?

High Level Insider is a 4chan anon who began posting in early July 2016 and talks on various subjects such as Politics/Geo-politics, Psyops, Agency/Self-deveoplment, Technology, History, Psychedelics, and more. He claims to be part of a secret society, "Three", akin to "watchers" who believe in The Law of the Jungle and The Long View. Their current goal is to retake the U.S. and forward the progress of mankind through a

reorganization of the government such as unleashing the public domain technology currently not being used, restructuring of the government into a small entity that "does big things while being small", diminishing (and later removing) the powers of the agencies/groups have major influences on the U.S, establish energy projects to forward the GDP via new Nuclear plants/Hydro plants/Solar Space Arrays (via space elevator)/High Speed Platform Rail system, and more.

Is this a good or bad guy? And how does this anon contrast from other anons? Interestingly enough, the anon and his supposed group doesn't view themselves as good guys or bad guys and leaves it up to us whether or not to make that assumption. "Three" is not interested in "exposing" the government in the way fellow Conspiracy members do and is invested in more reasonable methods (also, the anon says that exposing the government could lead to the destruction of the U.S due to it's hidden operations/history).

One of the key differences you'll see is that he doesn't entangle the viewer with Doom Porn. The anon is focused on giving examples of possibilities and ideas on what an individual can do and gives a particularly surprising outlook for mankind. He talks about causes and effects of the subjects asked and provides provoking topics uncommon in circles. Contrast this with other anons/Alt media and you'll find it strange that none of them talk about the things this anon does.

If you're interested, I recommend...

Part 1 - Question Session answers

A. Reading the short/quick version (10-25 min. read)

The user [ThinePreparedAni] has made a summary and a series of posts of HLI quotes under different topics. This is a more shorter and easier form to look at if you want to get through things quick and relatively easy than digesting the threads. (*All credit goes to ThinePreparedAni for the creation of the posts in the Tigerdroppings link)

B. Reading the long version (5+ hour read) - (It's recommended that you use adblocker while viewing these archives)

"Book" version of the HLI Question Sessions [Google Doc] / [Word Doc]

Click here to view the High Level Insider thread compile. Please note that this will take a few hours to go through all of the threads but you'll get the full questions and answers provided in the archive links. Click here, if you never used 4chan before and don't know what to do to read the threads

Alternative one-page format viewing. (Credit goes to whoever made this)

C. Finding specific keywords through the threads -

You can use this link below to search keywords on the threads. [Change the keyword 'reddit' to the keyword you want and search]

Keyword search here:

<https://archive.4plebs.org/pol/search/text/reddit/username/%22high%20level%20insider%22/>

Part 2 - Three's (HLI) extended posts

A. Three's posts on the Space Elevator Space Elevator anon answer compile

B. Three's posts on the Council for National Policy Council for National Policy answer compile

I got through the posts but I forgot to get the books/people recommended by the anon... Don't worry, users were able to form a list for easy viewing as well as providing a link to Origin of Consciousness book by Julian James constantly recommended by HLIanon:

The Origin of Consciousness in the Breakdown of the Bicameral Mind

How the Nation Was Won America's Untold Story

Treason in America

William (Bill) Cooper's Mystery Babylon Series

Palmerston Zoo series

Paul Birch (BIS)

Alexander Shulgin [Psychedilics]

Gospel of Thomas & Gospel of Mary

The Secrets Known Only To the Elites (wasn't recommended but very important reading following after the Julian James book)

Plato, The Republic | Commentary/Summary (wasn't recommended but a good read)

The Secret Destiny of America

103

.

74

Comments Section

[deleted]

•

9y ago

Folks, words cannot say how important it is that you take a look at these posts. It's the Holy Grail we've all been looking for.

24

u/elnegroik avatar

elnegroik

•

9y ago

Testify!!

6

[deleted]

OP

•

9y ago

Below are some Q&A's I have brought from the 1/1 and 1/11 Question Sessions. This is only a small bit compared to what you'll find in the threads.

Q: Why did Princess Diana die?

A: She found out about 9/11 beforehand and tried to stop it.

(<https://yuki.la/pol/106651502#p106675505>)

Q: What's the deal with Antarctica? Is there anything?

A: Antarctica is a distraction much like aliens. It is a blank slate for your imagination to run wild on, but too far removed for reality checks to interfere with.

(<https://yuki.la/pol/106651502#p106658953>)

Q: [Topic of Illuminati] This. What about the French Revolution? The South American liberation movement? etc.

A: Pretty much every revolution since the American one has been co-opted if not instigated by British intelligence / freemasonry through bodies like the Young Turks, Young Italians, most ideologies are synthetic (even naively anti-establishment ones like Marxism and Libertarianism are both outright creations of and cultivated by them). None of this should surprise you because you can judge it all by its fruits quickly. Nothing much has improved in the world since the American revolution other than a drip drop spread of a longing for the values embodied within to the peoples of the world. That's great progress no doubt, but all of singular origin. The methods and principles of the revolution are poorly understood and articulated today, but we will change all of that.

Q: What would be considered reliable sources of US media nowadays? Any networks or

magazines etc. Can any of them be trusted(perhaps on some issues more than others)

A: There is no good media. Some media is more accurate in describing the world as it is (from 9/11 being a fraud to pedophiles running rampant) but there is no media that describes the world as it could be, which is the most important part of describing the world as it is. This, none of them are allowed to do.
(<https://yuki.la/pol/106651502#p106658764>)

Q: Will there be any major ISIS attacks in the next couple of months?

A: The terrorism meme is something the old world order would very much like to drop at this point. Did you read the news about the fire in Gatlinburg? A couple of kids with a dollar of matches did more damage than any so-called terrorist act. There are a couple important things to draw from this. One, terrorism isn't real. It is trivial to do massively more damage than any so-called terrorist attacks have. Two, awareness of this fact is penetrating into the public psyche. People are increasingly aware that a small group of individuals are capable of tremendous force multiplication, which has the potential to cause a cascade of individuals attaining agency and therefore dealing a deathblow to the old order. (<https://yuki.la/pol/105281888#p105283100>)

Q: Do you know how the Clinton fbi case is going? Any chance at all she'll be indicted? How's the mood in the Obama administration.=?

A: It is now widely acknowledged that the reason for Clinton's server was to sell secrets to foreign and non-state buyers. One of the primary buyers is China and the establishment would like to pivot away from focus on China towards a Russian-US conflict. Trump is acting correctly in not allowing this. The reason indictments are unlikely is that the establishment is glued together by a web of blackmail. There are a limited number of possible scenarios as a result. You can make it clear that Hillary (and only Hillary) will be taken down as an example to keep everyone else from panicking. The establishment all turns on her as a scapegoat and kills her to stop a domino chain. This doesn't accomplish much however. You make her a martyr, and tell the rest of them they are free to go. She is already past her prime as an operator, so really nothing is gained. Alternatively, you can move to take down the whole establishment. This requires the competency to replace it in chaotic circumstances, which Trump does not have. As such, he doesn't really have this as a playable card right now.
(<https://yuki.la/pol/106651502#p106653841>)

Q: Something that has been bothering me about the Pizzagate... Why did Wikileaks leave the Pizza emails inside? Was it supposed to be a distraction or was it a mistake?

A: Are you suggesting wikileaks should remove the pizza emails if they are CIA controlled? The government likes to have these pedophile scandals in circulation on a regular basis to keep everyone part of the regime in check and frequently reminded of the vitriol and disgust the general public has for them if their activities were to come to

light. (<https://yuki.la/pol/106714664#p106734861>)

Q: Do you think Trump would have won if /pol/ and anything like it would not have existed? Did memes over those 2 years really help?

A: The regime is thoroughly discredited to most people. They will continue to yearn for and support perceived insurgent candidates, and places where such disgust can be vented will be common as long as the masses are abused. It seems as though you are treating the election as if the result was close, that one or another factor could have swayed it. In fact Trump won in a huge landslide, as Obama did in 2008. Neither election was remotely close, the public results are fraudulent.
(<https://yuki.la/pol/106714664#p106718409>)

Q: [Topic of Global Warming] Now I know there's no problem because I can read the geological record and negative feedback modes. But as an insider, you should know specifically WHY the alarm-Lysenkoists are trying to make it a problem. Do you?

A: You can take the efforts to use it as a mechanism for inhibiting growth off the table by talking about cheaper ways of dealing with it (if the assumption is granted that global warming is real) than constricting energy supplies. You won't get anywhere quickly by arguing with people whether it is real. One of those things people have made their mind up on already and confirmation bias is available either way. You can, however, neuter the efforts by showing that things like a sun shade are vastly cheaper and therefore preferable alternative to restricting energy consumption. This is objective fact that no one can question, which means you have an easy time in calling into question the motives of the global warming alarmists. You need to break with Overton windows on issues like this and create new frames. (<https://yuki.la/pol/106651502#p106661951>)

Q: I get that we're supposed to be thinking for ourselves and all, but in your opinion what are the most constructive things we could be doing on a daily basis that would help. Meditation? Research? Creating?

A: Start changing the narrative in conspiracy circles. Why spend so much time harping on about the exact same bad stuff over and over and over again? Everyone already knows, it is doom porn distraction and needs to be called out as such. Demand positive, concrete changes. "More freedom" isn't a concrete change. Building NAWAPA is. It is straight forward to look at an infrastructure project, figure out if it generates more wealth than it costs, then just build it if so. There are countless examples of this already on the books, so massive economic booms are hardly more complicated than flipping a switch. Demand them, and ridicule what is obviously poorly directed attention to harping on dead horses. (<https://yuki.la/pol/106714664#p106731729>)

Q: You had mentioned in the past that the Regime is actively working towards "taking out" people who write anything that dares to criticize them? Question: Who is actually doing the "taking out" part? It seems crazy to me that merely publishing an article or

book, even if fiction, could get someone in trouble.

A: It depends on exactly what you are saying. With respect to consciousness issues, it is masonic organizations loyal to the British lodge that do most gangstalking and assassination. Then you have the NSA focusing on disruptive technology, the CIA on weapons and drug flow, etc. A lot of compartmentalization of interests.
(<https://yuki.la/pol/106714664#p106721478>)

23

1 more reply
u/mastigia avatar
mastigia

•

9y ago

Wow, even if this is a LARP, there is a great deal of understanding that can be extracted from it.

17

u/haveyouseenmymarble avatar
haveyouseenmymarble

•

9y ago

That's how I approach this anon too. The book by Julian Jaynes alone has revealed some fascinating things of our reality that kind of put everything else in a more relatable context. How the capacity to formulate and understand metaphors is what truly makes the human mind exceptional for example, and that this mechanism allows innovation, imagination, self-reflection, and thereby consciousness.

There is still so much we need to wrap our heads around, and this anon is full of ideas. Another is the potential of orbital space elevators. Seriously, why is nobody talking about this? Common, Elon Musk, where is your ambition? \$450 billion for the first elevator, \$1-2 billion for every additional one, as rockets won't be needed from that point on for most things. That's a game changing idea! We could safely fling spent nuclear fuel straight into the sun while placing solar arrays in orbit or somewhere between earth and the sun, fulfilling all our energy needs!

Terraforming could even become feasible on Mars if we built an orbital space elevator there and fed a strong current through it, creating a shielding magnetic field over the entire planet, protecting the surface from further solar stripping. The rest would be a matter of a few decades for it to become habitable without life support units.

So much potential, so little ambition. Something so easy to change once we come to recognise what we've been missing out on.

12

u/mastigia avatar

mastigia

•

9y ago

One thing, we are accepting this person as an all knowing authority. I think they are wrong about aliens. And I think we went to the moon and we're told to not come back.

8

7 more replies

u/Chokaholic avatar

Chokaholic

•

9y ago

He seems to drive the space elevator idea pretty hard. I can't even fathom what is possible with this idea. It has truly smashed my Overton window into a thousand pieces haha. Honestly, it would be nice to get off this planet, or stay here and have the phsyco rulers of ours leave.

Also, I've looked at alot of Osama = Obama videos, and I'm convinced they're the same. Exact same facial structure minus a few differences. Differences that could easily be made by the CIA.

5

1 more reply

u/NYEThrowaway_User_ avatar

NYEThrowaway_User_

•

9y ago

There is still so much we need to wrap our heads around, and this anon is full of ideas. Another is the potential of orbital space elevators.

My aunt got to go on a tour of JPL with her friend who works there. I asked her to ask the tour guide if there were plans to develop space elevators. The JPL guy said NASA has started initial plans for space elevators but they can't find a material strong enough to use for tethers. I think high level anon suggested kevlar tethers or something.

4

2 more replies

5 more replies

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OP

•

9y ago

Definitely! One user I was in talks with about the threads described High Level Insider as a riddle but if we could inquire into the things he talks about, we can get a wealth of things out to use to improve ourselves and make us into a "player" if we so choose.

6

u/mastigia avatar

mastigia

•

9y ago

I like how they stay out of the spiritual woo (granted I haven't read it all). These are well grounded concepts that are available to everyone.

3

u/ToddWhiskey avatar

ToddWhiskey

•

9y ago

Space Elevator Anon puts some light on their economy/geopolitics aims:

2/11/17

<https://archive.4plebs.org/pol/thread/112161518>

Q: ... if the United States had \$5 trillion worth of electricity pouring out of the sky, wouldn't that pretty much crash the value of it?

A: Ultimately, we would like to drive the price of everything down to zero. That is to say, we'd like to live in a post-scarcity society where you can have what you want.

Collapsing the price of input commodities is among the greatest achievements that mankind can strive towards. It means you in turn collapse the prices of food, housing, health care, cars, whatever. This is where we want to go.

Q: Do you have any idea how difficult it would be to sign up the whole world to receive all of their energy costs from the United States? We wouldn't even have time to enjoy any benefit, because of World War III. Petroleum is one fourth of Russia's GDP. Their export earnings from oil and gas are 14% of their GDP. I don't think they're going to be as casual as you are about eliminating that industry and buying all of their energy from us at an arbitrary price we set. Not to mention other countries who rely much more on

energy resources. This is exactly the kind of stuff that starts wars.

A: The US already does this in effect - it is called the petrodollar regime. We force the world to trade energy supplies in dollars, propping up the value of the dollar, which we in turn use to effectively skim a cut off of every transaction for free.

The present circumstances of world geopolitics in other words is that the US is committing highway robbery by force.

The only real geopolitical shift we are talking about is one of mutually improved circumstances, i.e., energy is cheaper and more abundant for us all. The usury class and the degenerate politicians who depend upon economic hardship to suppress and distract the masses would be in serious trouble, but no one else really.

5

1 more reply
u/Chokaholic avatar
Chokaholic

•

9y ago

Thanks OP, I love these. I don't think he's a LARP, seems really on point.

9

[deleted]
OP

•

9y ago

You're welcome. Thank you for taking the time to check out this post.

6

u/Chokaholic avatar
Chokaholic

•

9y ago

Have you read any of the books he's recommended? I'm currently reading 'The Origin of Consciousness.....', and it's amazing. I will definitely be reading ALL of his recommendations.

I've always been an extremely curious guy, so his threads make me really excited for the future, mainly so we can be let in on the secrets. He's basically told us we know jack shit and that our Overton window is tiny compared to what it could be. Fascinating.

9

5 more replies

[deleted]

•

9y ago

[deleted]

•

9y ago

TheDakestTimeline

•

9y ago

Hey OP,

First, thanks for doing this. It's god's (your) work.

I have started reading Jaynes book and just in the first few chapters he is shattering things I think (thought) about consciousness for awhile. I studied chemistry and philosophy in school and was a nietzsche-holic and thought I had shrugged off most of the nonsense that history and psychology teach us formally.

But man, I feel like I'm back at the top of the well.

One thread I wanted to get some thoughts on, he mentions NAWAPA, a huge public works project to redirect water through Canada and the US to set up hydrodams along the way, including pumping water UP the rockies and then back down again to harness as much of the gravitational potential energy as possible.

As I was looking into this, I read a lot about Lyndon LaRouche and his style of political activism. There is very much muddiness about him and the labor party, but I suspect most if not all of this is disinfo.

Do you guys know anything about LaRouche or his political movement? This is my first hearing of it, but he has run in every presidential election from like the 70's until 2004. Do you think he is connected to the Three?

They get slammed a lot for being 'Anti-semitic' but it appears the ADL may just be slamming them for disinfo. He claims they are anti-zionist, not anti-jewish, which I think most people who are awake are as well.

Thoughts?

3

[deleted]

OP

•

9y ago

First, thanks for doing this. It's god's (your) work. I have started reading Jaynes book and just in the first few chapters he is shattering things I think (thought) about consciousness for awhile. I studied chemistry and philosophy in school and was a nietzsche-holic and thought I had shrugged off most of the nonsense that history and psychology teach us formally. But man, I feel like I'm back at the top of the well.

You're welcome. There was a few people who said that they have had their perspective and thoughts change after reading through the threads and a few who became curious and wanted to test the anon. I wonder how much we don't really know... Makes one wish that he can just sit and read the entire true history...

Lyndon LaRouche and his style of political activism.

I don't know anything about LaRouche but I think someone else could give you something... I don't recall which users talked about him though. Sorry.

3

3 more replies

[deleted]

•

9y ago

HLL's positions are very similar to LaRouche, but he's also referred to them as "cultish" and I'm inclined to agree.

3

3 more replies

u/elnegroik avatar

elnegroik

•

9y ago

Great work OP! True service to the struggle compiling these.. thanks!

5

1 more reply

u/ToddWhiskey avatar

ToddWhiskey

•

9y ago

Space Elevator Anon questioned:

2/12/17

<https://archive.4plebs.org/pol/thread/112297612>

Q: i've seen you in other threads. is this copypasta your own work? want to make sure you know what you're talking about and not just control c/v'ing everything.

A: Whether it is or not, you'd not be able to tell based on me telling you so. One of the first principles of anonymous boards is that you should judge by the merits of what is said, not the identity of the sayer. With that in mind, you might as well go ahead and ask what you wanted to ask and see what kind of response you get.

2

[deleted]

•

9y ago

u/deplorable_oracle avatar

deplorable_oracle

•

9y ago

Super interesting. But this strikes me as something with enough truth to cover the deception. Be careful.

2

[deleted]

OP

•

9y ago

the deception

What deception are you talking about?

1

[deleted]

•

9y ago

can somebody give me a link to "Paul Birch's papers" ??

1

[deleted]

•

9y ago

never mind.found it.. OP pleas insert this link to the main thread.

http://www.orionsarm.com/fm_store/OrbitalRings-I.pdf

1

[deleted]

OP

•

9y ago

I'll look into doing it.

1

[deleted]

•

9y ago

Hi everyone, anyone familiar with Cicada 3031? Check out the references listed on Wikipedia.

1

[deleted]

•

9y ago

All high level insiders are in on it and they're all evil.

Burn. Them. All.

1

[deleted]

•

9y ago

Been a while since we've heard back

1

[deleted]

OP

•

9y ago

<https://yuki.la/pol/115167267>

u/Chokaholic avatar
Chokaholic

•

9y ago

Right on! I've been over on 4chan looking for one but somehow missed this.

BTW, I think I may have spotted HLI on r/conspiracy. Goes by the name closedociety404. I could be wrong, but he suspiciously knows alot.

3

1 more reply

[deleted]

•

9y ago

Thank you!

1

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You're offered £500 billion to know the answers to every major conspiracy theory in history

r/hypotheticalsituation

•

2mo ago

You're offered £500 billion to know the answers to every major conspiracy theory in history

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I agree with you, Conspiracy Bullshit

r/EnoughCommieSpam icon

r/EnoughCommieSpam

•

3mo ago

I agree with you, Conspiracy Bullshit

r/EnoughCommieSpam - I agree with you, Conspiracy Bullshit

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•

6mo ago

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•

3mo ago

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2K upvotes · 91 comments

When conspiracy theorists lack reading comprehension

r/FacebookScience icon

r/FacebookScience

•

2mo ago

When conspiracy theorists lack reading comprehension

r/FacebookScience - When conspiracy theorists lack reading comprehension

2

77 upvotes · 27 comments

Any good conspiracy forums ?

r/conspiracy icon

r/conspiracy

•

2mo ago

Any good conspiracy forums ?

15 upvotes · 18 comments

These posts HAVE to be a psyop

r/ShitLiberalsSay icon

r/ShitLiberalsSay

•

4mo ago

These posts HAVE to be a psyop

r/ShitLiberalsSay - These posts HAVE to be a psyop

417 upvotes · 51 comments

Think I'll use this as my back-up conspiracy theory for when conversation takes that turn.

r/Snorkblot icon

r/Snorkblot

•

2mo ago

Think I'll use this as my back-up conspiracy theory for when conversation takes that turn.

r/Snorkblot - Think I'll use this as my back-up conspiracy theory for when conversation takes that turn.

24 upvotes · 9 comments

What conspiracy theories do you actually believe?

r/AskReddit icon

r/AskReddit

•

6d ago

What conspiracy theories do you actually believe?

9 upvotes · 169 comments

ConspiracyTheory compromised

r/conspiracy icon

r/conspiracy

•

2mo ago

ConspiracyTheory compromised

r/conspiracy - ConspiracyTheory compromised

2

49 upvotes · 40 comments

There is a conspiracy against AI

r/conspiracy icon

r/conspiracy

•

19d ago

There is a conspiracy against AI

39 comments

Everything is to Spy on Us

r/DoomerCircleJerk icon

r/DoomerCircleJerk

•

22d ago

Everything is to Spy on Us

r/DoomerCircleJerk - Everything is to Spy on Us

63 upvotes · 257 comments

no such thing as former CIA

r/conspiracy icon

r/conspiracy

•

26d ago

no such thing as former CIA

r/conspiracy - no such thing as former CIA

394 upvotes · 23 comments

Thank you r/conspiracy

r/conspiracy icon

r/conspiracy

•

1mo ago

Thank you r/conspiracy

44 upvotes · 9 comments

What sounds like - and is - a conspiracy theory?

r/AlignmentChartFills icon

r/AlignmentChartFills

•

4mo ago

What sounds like - and is - a conspiracy theory?

r/AlignmentChartFills - What sounds like - and is - a conspiracy theory?

105 upvotes · 41 comments

The TRUTH that THEY try to HIDE

r/Ultraleft icon

r/Ultraleft

•

3mo ago

The TRUTH that THEY try to HIDE

r/Ultraleft - The TRUTH that THEY try to HIDE

147 upvotes · 15 comments

Theory

r/Ultraleft icon

r/Ultraleft

•

3mo ago

Theory

r/Ultraleft - Theory

3

49 upvotes · 8 comments

Where did all the activists go?

r/Ultraleft icon

r/Ultraleft

•

15d ago

Where did all the activists go?

85 upvotes · 25 comments

read theory

r/Ultraleft icon

r/Ultraleft

•

1mo ago

read theory

r/Ultraleft - read theory

86 upvotes · 21 comments

Disclosure Has Already Happened

r/conspiracy icon

r/conspiracy

•

1mo ago

Disclosure Has Already Happened

67 upvotes · 34 comments

There is only one consciousness

r/conspiracy icon

r/conspiracy

•

1mo ago

There is only one consciousness

r/conspiracy - There is only one consciousness

5 upvotes · 19 comments

There is surveillance everywhere

r/conspiracy icon

r/conspiracy

•

8d ago

There is surveillance everywhere

7 upvotes · 40 comments

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High Level Insider

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Post Info Content

80498036

2016-07-10 16:12:50

· [Link Here](#)

特 [Source](#)

High level insider here.

Question session is open.

80498394

2016-07-10 16:17:18

· [Link Here](#)

特 [Source](#)

>>80498036

Will you post any proof of that?

Yes - the answer to your questions.

80499155

2016-07-10 16:26:11

· [Link Here](#)

特 Source

>>80498036

What insight do you have that can help us out in investigating CF?

Do you know how the USSR was brought down?

CIA (Bush, Clinton) cocaine trafficking provided a large portion of the funds that were used to buy off a variety of people in the USSR's society from the mob to high level politicians.

The other side of this was fraudulent bonds issued from 9/11/91 to 9/13/91 with ten year expiration dates.

So on the one hand you can credit these people for taking down the soviet union, but on the other hand you have things like 9/11 as a coverup of their means of doing it.

The Clinton Foundation operates on these principles.

80499421

2016-07-10 16:28:54

· [Link Here](#)

特 Source

>>80498394

K. Who will Trump's VP pick be?

Someone from the Pentagon.

80499680

2016-07-10 16:31:54

· [Link Here](#)

特 Source

>>80498036>>80498394

You are a roleplayer unless you give us hints what agency was McCullough talking about in the hearing.

The mishandling of classified information is truly a nothingburger as they say. Happens all the time.

If you want to bark up this tree, you should question Comey's assertion that it was careless.

How many billionaires do you know that can't setup a secure server? It was insecure on purpose and that is the tree you should be barking up - why?

80499838

2016-07-10 16:33:23

· [Link Here](#)

特 Source

>>80498036

Finders/keepers?

Safe places to form resistance?

Hope for return to health?

How to save the world?

Both.

Your mind (given sufficient encoding).

Science.

Science.

80500069

2016-07-10 16:35:47

· [Link Here](#)

特 Source

>>80498036

Is Trump going to be assassinated by Hillary when she wins?

>>80499155>The Clinton Foundation operates on these principles.

On which principles; the USSR or that which brought it down?

Doubtful.

That which brought it down

80500365

2016-07-10 16:39:12

· [Link Here](#)

特 Source

Are there questions we're not asking that we should be?

It was intentionally insecure because she was selling SAP's to our enemies. Now how do we prove treason?

Yes

Depends on what you hope to accomplish in proving it.

80500501

2016-07-10 16:40:34

· [Link Here](#)

特 Source

>>80499680

This is a line of inquiry I think has merit.

I think it was done this way purposely so that it could be used as a rhetorical quagmire to keep a lot of people bound up in useless arguing over semantics and the minutiae of meaning in words.

I've also always maintained that the CF/server set up was intimately integrated.

The server was set up as a means to let specific information leak and the CF was set up as a means to capitalize on those leaks.

Yes.

80500639

2016-07-10 16:42:03

· [Link Here](#)

特 Source

>>80500069

So what is the most efficient, effective way to bring down the CF?

I'm talking like when a geologist holds a simple rock hammer, looks over a huge bolder that people have hammering on trying to break for a long time without success, and with the slightest tap in an unlikely, obscure location, overlooked by everyone else, the huge bolder cracks and falls apart.

It depends on what your goal is in taking down the foundation.

80500890

2016-07-10 16:44:44

· [Link Here](#)

特 Source

>>80499838

Are we facing population culling at the bottom of all this?

What is the timeline for the first biggest global change we will face?

What is likely to be an enduring form of information tech or telecom infrastructure?

Best way to cheaply ensure I don't become a goy slave?

This isn't an objective of any serious people, but might be a consequence.

Depends on you more than us.

Think for yourself without making it a problem for others unless you have the ability to defend yourself first.

80500944

2016-07-10 16:45:16

· [Link Here](#)

特 Source

>>80499155

Are you saying that evidence of these fraudulent bond sales was destroyed on 911?

Is cocaine trafficking still something the clintons are into? If so give us a clue to where

the money goes, is it laundered through the foundation?

Yes, yes, partially.

80501014

2016-07-10 16:45:59

· [Link Here](#)

特 Source

>>80500365

Would it be dangerous for the US' stake to spread the info about the Clinton Foundation's too early?

Also, in your opinion, should Canada feel threatened by what we're unraveling right now?

Societal upheaval is always dangerous.

80501239

2016-07-10 16:48:22

· [Link Here](#)

特 Source

>>80499680> It was insecure on purpose and that is the tree you should be barking up - why?

As a honeypot right? To spread disinfo to foreign governments? To allow CF donors access to genuine info? Give us more.

You're clever, anon.

The Clinton's always do their shady deeds under cover of state sanction.

Now you know why the FBI can't touch it.

80501419

2016-07-10 16:50:17

· [Link Here](#)

特 Source

>>80498036

Obviously not all of the exchange of information between CF supporters, benefactors and/or operatives and the dregs of this world, such as connections to terrorist funding, are electronic. There have been meetings and other forms of direct social interaction. Given how big all of this is, how complex, there are bound to be some lower-level people someplace with recordings, video, documents or some form of evidence that could be helpful in exposing the CF.

Is there any investigative effort underway to find such people or forms of evidence? Or is all of this just a big computer search?

There is no effort within the government to take down the Clintons.

80502058

2016-07-10 16:57:31

· [Link Here](#)

特 Source

>>80500639

1. Exposing the FULL myriad, tangled web of crimes perpetrated by and through the CF
2. The perpetrators brought to justice, no matter how long the list of names
3. Pulling the charter of the CF, complete dissolution and sale of assets for the public good and victims
4. Making the crimes and punishment of the CF mandatory education in schools as one measure to prevent same or similar from happening again

I recommend high tech surveillance then.

As an example, why not build yourself some laser microphones and eavesdrop on them?

You should be more willing to take certain strategies out of their playbook. These people regularly take down opposing actors, but never by trolling the internet to build circumstantial cases.

80502194

2016-07-10 16:59:01

· [Link Here](#)

特 Source

>>80501239

If FBI can't get to them, are there other agencies that could?

How about Interpol?

Interpol is used against people who have turned against the system. This doesn't characterize the Clintons whether you like them or not.

80502977

2016-07-10 17:08:28

· [Link Here](#)

特 Source

>>80502194

You're right, they actually typify the system.

CF/DNC/FEC connections?

DNC/FEC are small fish, practically irrelevant to the world in any operational sense.

80503377

2016-07-10 17:12:56

· [Link Here](#)

特 Source

>>80502058>never by trolling the internet to build circumstantial cases.

There's the futility skill. As predicted.

What do you estimate as the likelihood of a Clinton indictment on the basis of information you find on the internet?

Very close to zero if not precisely that.

What about if you go and gather actual information in the real world?

Very close to 100% if you do it correctly.

80503665

2016-07-10 17:15:59

· [Link Here](#)

特 Source

>>80501419>The Clinton's always do their shady deeds under cover of state sanction.>Now you know why the FBI can't touch it.>There is no effort within the government to take down the Clintons.

In other words, the government basically accepts such "shady deeds," as they have been properly couched within existing law.

Like, Hillary gets 123 back on the table in 2009, shoves it through coincident with her "reset" effort, and thus paves the way for the whole Uranium One boondoggle. "Selling out US resources to Russia became legal right in front of your eyes (even though you did not pay attention), so we did it via a series of maneuvers and made hundreds of millions, fuck you."

So, all this CF shit is merely a matter of one's individual perception of right or wrong, as every deal in Colombia, Haiti ad infinitum was/is in fact legal?

Then what is the point of all this?

Sort of.

You have an opportunity in that legality doesn't confer legitimacy necessarily, nor can you expect the government to acknowledge such legality.

Going after Clinton requires forcing circumstances similar to the disavowal of a spy.

80503901

2016-07-10 17:18:36

· [Link Here](#)

特 Source

>>80500890>us

Can you describe your faction a bit more?

Also, I happen to have the opportunity to pursue insider-dom. Do you recommend it?

Where do you think the biggest opportunities for personal gain are over the next five to ten years?

Thanks for taking the time.

We operate with two key principles:

- the law of the jungle

- the long view

There are a variety of factions in the world. The answers to your questions depend on

who you are considering associating with, your own views, and what you seek to accomplish in your life.

80503977

2016-07-10 17:19:24

· [Link Here](#)

特 Source

>>80503377

What is the likelihood of us exposing the Clinton Foundation?

100% if you make an intelligent effort.

Anyone that tells you they haven't done things most of the public would want to hang them over is lying to you.

80504570

2016-07-10 17:25:52

· [Link Here](#)

特 Source

>>80503901>>80502058>>80503977

OK, then info dump us with some low tech solutions to these problems

Some anons will pick it up

The lower your technological sophistication, the lower on the food chain your targets should be.

It's much harder to get a recording of Clinton than it is to get one of Huma, and much harder to get one of Huma than it is Cooper.

On the other hand, the lower down the food chain you go the more likely they are to say things they shouldn't in less secure environments.

80504913

2016-07-10 17:29:25

· [Link Here](#)

特 Source

>>80503950

I'm already staunchly in support of Trump. All of this corruption has really shaken my political views and I don't really know where I am politically anymore>>80503977

You mentioned surveillance. If there was someone who went out to do just that, what places would he go to? Additionally, are any of us in danger for our involvement in this?

The amount of danger you are in depends on how you go about your work as well as the mechanisms you put in place beforehand to provide disincentives to others to harm you.

80452437

2016-07-10 04:56:23

· [Link Here](#)

特 Source

/CFG/ RED TEAM

The /cfg/ research division has been hard at work finding connections, analyzing data and proving the fuel that has been injected into the memes, provided by our memefags, which have formed the brunt of our assault.

This is the place for the data found in the research division to really do it's work. We provide suggestions to the meme team and I know most of us are also active in the research division.

Come on in, grab a chair and let's game out scenarios that we might have to deal with and see if we can't just help save the world from ruin.>Notion:

Should we game out scenarios as our own Red Team with the updated info within these threads?

If they are concerned their own strategists might not be on their side, that would mean the task would need to be outsourced.

Did FBlanon mention RTP first or was it an anon who brought it up?

If FBlanon is the one who mentioned (and emphasized?) it, might that also be a clue?

Should we form our own "Red Team?"><http://armedforcesjournal.com/a-better-way-to-use-red-teams/>

Threadly reminder: do not respond to shills and baits. They will divert your attention.

FBI AMA

<https://archive.is/JEXOo>

<https://archive.is/pgLpf>><http://nextbigfuture.com/2011/08/147-superentities-dominate-network-of.html>

High level insider here. Question session is open.

80452907

2016-07-10 05:00:55

· [Link Here](#)

特 Source

>>80452437

How do I get put into the cycle? How could I prove worth?

You don't live in a hegemonic world.

The answer to your question depends on which side you want to support.

80453729

2016-07-10 05:08:04

· [Link Here](#)

特 Source

If you don't know who you are or where you stand, you're only useful as a pawn.

Is that the fate you want for yourself?

80454271

2016-07-10 05:13:37

· [Link Here](#)

特 [Source](#)

>>80453729

I know where I stand, only. Plus, the fool gets the last laugh and he is frequently a pawn. Consider these messages a cry for help.

The fool that gets the last laugh is a jester who is playing a game at a higher level than others perceive.

The foolish, not so much.

80454561

2016-07-10 05:16:20

· [Link Here](#)

特 [Source](#)

>>80452437

Question session where?

Go ahead, anon.

80455163

2016-07-10 05:22:51

· [Link Here](#)

特 [Source](#)

>>80454561

Who would carry the torch if Hillary went down?

Thinking that Hillary is going down is by herself is fantastical nonsense.

Thinking that she is going down with all the people she has dirt on is even more fantastical.

80455596

2016-07-10 05:28:33

· [Link Here](#)

特 [Source](#)

>>80455163

What would be the most productive course of action to reduce how fantastical either of these scenarios are?

You have to provide a serious alternative.

I'll help you out a little.

You are surely aware of the Clinton involvement in the CIA drug running. Do you also grasp that this is important to national security?

We control the value of the dollar by soaking up excess currency through the drug trade.

I am not telling you it has to be this way or that it is the best way. But if you want to do otherwise, you need a legitimate plan.

80455885

2016-07-10 05:31:56

· [Link Here](#)

特 Source

>>80455163

Yes, but Hillary's health has been failing her lately. She might actually die from natural causes, so who carries the torch then?

The establishment has no qualms with Trump if the public turns on Hillary and/or her health fails.

80456161

2016-07-10 05:35:33

· [Link Here](#)

特 Source

>>80455885

I thought Soros hates Trump and the wrench he's throwing into the globalist scheme?

Why on Earth would Soros hate Trump?

Strategies of tension don't work without opposing sides.

80456272

2016-07-10 05:36:51

· [Link Here](#)

特 Source

>>80455596>You have to provide a serious alternative.>>80455885>The establishment has no qualms with Trump

It seems as if no politician counts as a "serious plan" since they're all bought and sold. So what, get serious about armed revolution against the rich? You're being too vague and philosophical anon, almost as if you are LARPing.

What are you going to do after the armed revolution anon?

That's not a serious plan. It's one (among many) pathway to implementing a serious plan.

80456452

2016-07-10 05:39:08

· [Link Here](#)

特 Source

>>80456161

He's pumped more money into the DNC this year than ever in an attempt to stop him. And also the little thing about how Trump is push for nationalism. I'm starting to doubt your validity buddy.

Soros increases his spending every cycle. This is an artifact of growing personal wealth and influence as well as inflation. It is not a measure of opposition.

80456505

2016-07-10 05:39:52

· [Link Here](#)

特 Source

>>80456272

This is not about armed revolution

It doesn't matter what happens after we figure out the truth

What matters is a truth is being kept from us

What truth would you like to know?

80457048

2016-07-10 05:46:32

· [Link Here](#)

特 Source

>>80456505

Who is involved in the global pedophile network among the ultra rich and what do they get away with?

Pedophile network is a bit of a misnomer.

It's more like a blackmail network. Some people are not into it and you don't get forced into it.

We profile people from a young age and bait them with preexisting predilections. In this more general sense, you can check off just about any name you know as compromised seriously.

80457313

2016-07-10 05:49:46

· [Link Here](#)

特 Source

>>80456505

All of them

If you have a purpose

State it

My purpose is to turn you into a more potent person. You express what you lack through your questions and I fill the gap.

80457744

2016-07-10 05:55:20

· [Link Here](#)

特 Source

>>80457048

Ok, so again every politician is compromised. What is a serious alternative to this being the case?

I have lots of anarchist and socialist friends who would tell me armed revolution and that you can't fix a broken system from within, so what are you talking about a serious plan?

I think the solution is a global shift in consciousness brought on by a pink laser from Sirius. Is that a serious alternative?

Anon, do you honestly believe these people are serious?

Think about what a joke it is to say let's stop having the CIA traffic drugs - if that is as far as you go. You've just put a serious kink in the monetary order without any ideas about how to compensate for that.

We let your politicians run drugs and have orgies with children because they have a functioning methodology of governance and you don't.

80458053

2016-07-10 05:59:06

· [Link Here](#)

特 Source

>>80457313

Sure, I have some time to larp, I've been productive today>potent person
wonderful alliteration

What's the overarching goal of this whole thing that we are investigating?

Huma is third? in charge, who is second?

What's the next move?

The watchers are interested in order, not chaos.

We don't seek chaos to create order, we create order out of chaos.

For the most part we are compensating for your flaws, not scheming against you. You are dangerous to yourself.

Do you think you could waltz into the white house and hold it together? No, you can't. So we don't let you.

80458319

2016-07-10 06:02:32

· [Link Here](#)

特 Source

>>80457744

It doesn't matter what happens after we stop all the bad things

That's like asking who's going to pick the cotton after we stop slavery

T. Stephan

You are being childish. Stopping the bad things without a compensating methodology creates an even worse situation.

You don't want to live in a society like Somalia. You want order. You have to have a

reasonable plan for implementing it or you won't be taken seriously by anyone that matters.

80458661

2016-07-10 06:07:20

· [Link Here](#)

特 Source

>>80458053

How are we supposed to believe you have our best interests at heart, or are even capable of understanding what the common man desires?

Do you not think your condition has improved over the last 100 years? Or 200 years? Or 300 years?

We give you the ability to communicate with anyone on the planet, unlimited educational tools, open libraries, and yet all you can do is point towards bad things instead of imagining a better future. Of course we provide the future as long as that is true.

80458933

2016-07-10 06:10:38

· [Link Here](#)

特 Source

>>80458319

What is the end plan here? Is it a new World Order?

The world order already exists.

Do you really think there is any significance to the name of your municipalities or whether there are two hundred of them versus just one?

Doesn't matter. You're chasing ghosts.

80459181

2016-07-10 06:14:05

· [Link Here](#)

特 Source

>>80458661>We give you the ability to communicate with anyone on the planet, unlimited educational tools, open libraries,

FUCK...OFF

You do not provide any of that shit. Free Markets and Businesses that are capable to innovate at a faster rate than the government provide those goods and services.

Fuck off. You have proved yourself to be nothing more than a hoax.

MODS ban the IP of this faggot.

I am certain that in another breath you have lamented the lack of free markets. In that instance, you would have been correct.

Yet now you believe in a ghost. Time to grow up.

80459350

2016-07-10 06:16:26

· [Link Here](#)

特 Source

>>80458282

If you are who you say you are

I understand your reference to some degree

I am perhaps limited

Aren't you just supposed to watch?

What is the basis for your interference?

Isn't this beyond your orders?

Additionally

You seem over dependent on knowing the future

You're just supposed to watch

Perhaps we are children.

But these are terrible parents

There would be no reason to watch for signs of danger if we did not do something upon spotting them.

80459911

2016-07-10 06:24:30

· [Link Here](#)

特 Source

>>80459350

So your concern is the transition period?>>80459599

4chan gold is in action i guess?

can't get derailed so long as we keep talking about it

he's bumping

We have nothing against a different way of doing things.

We laud the utopian goals of some of you, but we are also tempered by reality.

The world is too precious for ideological experimentation.

80460249

2016-07-10 06:29:11

· [Link Here](#)

特 Source

>>80458053

Power isn't the problem, it's who has it. We don't like (((you)))

You can have it if you become capable of using it.

80460398

2016-07-10 06:31:45

· [Link Here](#)

特 [Source](#)

>>80458319

so what the heck is the point of more of the same, a, so you say, compensating methodology, wouldn't that just mean more of the same? this is really vague and doesn't get into any actualy societal numbers, any thing with integers would help. your talking like a stoic philosopher. yet I'd rather work in the realm of measurable real world things. we all know what the plan is for the west and its a downwardly one that no majority of this board supports without many billions of layers of irony.

I'll give you a concrete example.

Many of you lament the deindustrialization of the west and the decline of middle class jobs.

But how many of you buy Chinese goods?

Not 1 in 100 even bothers to look at the store.

Did we do this to you or did you do it to yourself?

80460629

2016-07-10 06:34:57

· [Link Here](#)

特 [Source](#)

>>80459911

I'd like to avoid the french revolution

I understand your concerns>>80460249

What is it you require

If you had specific, actionable plans with a reasonable basis for outcome improvement you'd be well on your way to seeing them come to fruition.

80460779

2016-07-10 06:37:17

· [Link Here](#)

特 [Source](#)

>>80460249

F off, rp'ing faggot. You sound like a 20yr old who who ran a failed mmo gaming clan once upon a time.

Your temper tantrums speak to your own need for me.

80461215

2016-07-10 06:44:31

· [Link Here](#)

特 [Source](#)

>>80460398

so they, (i like saying they)or you, have made a 1950's boom in china. what's next is a

global china military with or without or future, and a possible 1950's boom this upcoming century in europe i am guessing after this one passes. everything that worked in the past using the same formula will work again. but what is ignored is the formula that works that most /pol/acks would agree we are missing so much of our lives in the west that our boomer parents took so much for granted was a functional livelyhood. we know your interested in us but any type of person can come here and ruse.

These consequences are the result of choices that the masses made, not choices made for them.

Again, how would you do better?

If you can't answer that, you can't say we're doing wrong by you.

80461388

2016-07-10 06:47:21

· [Link Here](#)

特 Source

>>80460629

This biggest mistake that ever happened was when the Israelites asked for a king

Now we're caught up in this convoluted mess

Probably go with a similar governmental structure as now, just with significantly less corruption after everyone gets booted out

Probably 50-60 year of unrest, even russia is involved with this

A lot of your hearts are in the right place but your faculties of reason are failing.

Corruption is an essential element of the existing system. As I mentioned earlier, CIA drug running as an example.

This has consequences that no one likes, yes, but how would you do better?

80461889

2016-07-10 06:54:46

· [Link Here](#)

特 Source

>>80461388

We'd start by avoiding corruption

kind of a prioir bad

Here you are driven by emotion rather than reason.

Where does the corruption come from?

Pools of dark money.

Why do we have these?

You can't avoid economic collapse on your own. You demanded order and it was given to you.

80461969

2016-07-10 06:56:06

· [Link Here](#)

特 [Source](#)

>>80460629

Actionable plan: revamp the public education to something other than a disaster its proven to be, something that is comforting like a home or a museum or a library type of environment with exercise facilities for healthy exertion. media to something that isn't as misleading as its been for the last 40 odd years, sorry i can't explain further. banking has had a lot of interesting things datamined i would wager and im sure theres something from that pile u would find, i just can't think of it right now. sorry I'm not in my peak condition to engage in more detailed discourse than this.

These are goals, not policies.

We don't differ much from you on goals. We differ in means.

80462346

2016-07-10 07:02:16

· [Link Here](#)

特 [Source](#)

>>80461388

Eliminate a need for corruption. We have supposed patriots working for the state. Why do they even have a need to act out with corruption in the first place? Why go against what they wanted to protect?

Hell, it makes no sense to me, unless it was all emotional garbage nonsense in the first place.

Let me give you an insanely brief history lesson.

You demanded anti-monopoly laws about 125 years ago and they were given to you. One of the consequences of removing monopoly power from the market is systemic bankruptcy. In other words, there is no effective market clearing mechanism because we don't ever get to the point of having a monopoly left that can't raise prices to generate profit to clear bankruptcy events.

As a consequence, we must allow another mechanism to clear systemic bankruptcy.

This is your CIA drug running or government sloshing money around to big banks or increased welfare or whatever. We're bailing out bankruptcies.

But you did all this to yourself. And you brought the corruption on yourself by demanding anti-monopoly laws without thinking through the consequences.

We won't allow the world to collapse, so we allow people to do things to mitigate that. If you have a better plan, put it on the table.

80462732

2016-07-10 07:07:31

· [Link Here](#)

特 [Source](#)

>>80461388

Can you explain how Soros and Trump are on the same side? One is for globalism

wants to flood refugees into Europe, while the other is against that.

Both of these people are simply working to create a plausible facade of legitimacy from which to govern you and they both benefit in this goal from the other's efforts.

You have the power to neuter either of them with your day-to-day choices, but the followers of either will not utilize this ability and both of them know it.

80462924

2016-07-10 07:10:16

· [Link Here](#)

特 Source

>>80461889

I don't really want order though?

It's hard to explain

People have to find their own way.

You're trying to set us up to have some sort of ruler

But the most successful empire in the world was based on the idea of "first among equals"

Enlightenment has a prerequisite of your basic needs being met. You can't find your own way if your society isn't sufficiently ordered.

80463073

2016-07-10 07:12:11

· [Link Here](#)

特 Source

>>80462346

That doesn't make any sense though. There's no need to "clear bankruptcies." The lenders/vendors simply don't get paid and that's the end of it.

That's cute. The mass poverty and starvation that results from these processes are not tolerable outcomes however.

80463341

2016-07-10 07:16:03

· [Link Here](#)

特 Source

>>80461969

Like I said, the greatest mistake was when the jews asked for a king

You're a fun larper

If you are what you're larping, you should trust in us

You've been told what we're capable of

I have not seen even the slightest hint of how to change things for the better from anyone in this thread.

80463475

2016-07-10 07:18:08

· [Link Here](#)

特 [Source](#)

>>80462346

Just drop it all. What I truly want is total reformation. This system is flawed with human logicity, because that's what put into it. A system can exist outside, not made by our "human" logicity, but by the universe's logicity, but I call for Utopia.

The truth of it is the world is descending into anxietal ruin. Money is not becoming a care to the everyday man at a larger rate. That's a big deal. That's a much bigger deal then should be considered. The quest of money is the only thing holding people back from doing what their emotions tell them because these people view themselves as worthless so they act as if their life is throwaway, so with wanton emotion. I'm not an economist by any means, by free market should work when the wealth redistribute the money fairly which was not performed in any fashion and the money that was was given to the wrong people and completely turned the system into a joke. I cannot live in a single place working 2 jobs and own a car. I need to get a girlfriend to do that. It's not as simple as offering a plan. There's a lot of shit.

Since you're American, is it not possible for you and your fellow Americans to stop buying foreign goods? Do you not have the resources to be a self-sufficient nation? Could you not go back to the set of behaviors that allowed general increasing prosperity in the past?

In theory, yes. In practice, you do not govern yourselves and act against your own self-interest.

This is why you need us.

80463602

2016-07-10 07:19:46

· [Link Here](#)

特 [Source](#)

>>80462924

Thank you for answering our questions.

1. Will the BLS/Fed fake statistics in order to prop up the economy/markets for November, in order to help Clinton be elected?
2. Did 26 children die at Sandy Hook at the hand of Adam Lanza's AR-15?

Propaganda will continue as long as it is needed.

80463909

2016-07-10 07:24:09

· [Link Here](#)

特 [Source](#)

>>80463341

We haven't been doing this for thousands of years like you. Still have a lot of books to read. Any recommendations?

I suggest that you become technically proficient.

Magic is nothing more than sufficiently advanced technology.

What you really want is magic - a leap forward in possibilities. You do this with technological sophistication.

Read science journals. Think about how to improve the world with innovation and organization.

80463994

2016-07-10 07:25:23

· [Link Here](#)

特 [Source](#)

>>80463341

End globalized trade with poor countries and bring back the American School of Economics by keeping Hillary Clinton out of office.

FUCK OFF NOW.

We have work to do, exposing CF and distributing the findings.

Don't you have the power to do this yourself?

Stop buying foreign goods.

Oh, wait, you want us to impose that on you. You want a parent after all, right?

80464075

2016-07-10 07:26:34

· [Link Here](#)

特 [Source](#)

>>80463602

Why is it you say chaos and french style revolution isn't your goal when every single post you're making only makes the case for a global reset and the systematic and total removal of (((YOU))) more convincing? I recommend you stop before you activate something you don't want to.

You are not capable of your fantasy.

If you were a potent actor, you wouldn't need us.

80464253

2016-07-10 07:29:09

· [Link Here](#)

特 [Source](#)

>>80463475

I have moved towards self-sufficiency all my life. Now that I think about it, it's not even conscious. Efficiency in this time-driven world plays a large part now that we are self-sufficient, but there is still a whole world of skill I should know under the pretense of

potential what-if scenarios. So, with that being said, it already is in practice in my head, which mean in theory it works and I know it does. So, the real question would be why doesn't it work in America currently? It used to. Wild West is a prime example of true Anarcho-capitalism working or collectivism or whatever you want to make it.

The masses do not see beyond their nose, so we do it for them.

80464474

2016-07-10 07:31:56

· [Link Here](#)

特 Source

>>80463994

Not possible as an individual, the state must implement tariffs. The state doing what's required to do what's best for the people rather than some stateless merchants. The state is US, asshole, when it's not being run by traitors.

Lolbertarian globalist emergent bullshit can go to hell. We want our governments back.

We thank you for your support.

80464761

2016-07-10 07:36:02

· [Link Here](#)

特 Source

>>80463909

why are we so stupid? why when the massive amounts of actual correct answers are out there on the interenet and computing sectors are we lagging in the real world?

Example: governments such as california are building "high speed rail" when there are projects such as the "well known" hyperloop transport. and the lesser known ET3 transport. we drive in dangerous vehicles and old fashioned buses when we could leave an apartment using JPOD's that would link up to the hyperloop. there are many areas of arguement similar to this one. the smallest bit of argument could be made as to why cereal bags aren't zip lock yet.

Have you tried organizing something like this?

You're not wrong - there are projects along these lines that would pay for themselves.

Why not go do them? We have given you a sufficiently ordered society to make these things possible.

80465228

2016-07-10 07:42:36

· [Link Here](#)

特 Source

>>80464253

The masses need drugs is the most efficient solution I can find. I think a nationwide trip on like 1/4 dose of acid would do great things. They need stress, happiness, and

purpose/understanding to see more past their perspective. This can usually only done by select people usually chosen at birth, but on drugs anyone can do it and it can be instilled by others, because it's obtainable by anyone.

You're turning towards the correct effect, although I suspect it is unlikely that your means are viable.

80618500

2016-07-11 17:01:06

· [Link Here](#)

特 Source

Remember back in the early years of Obama's presidency when the government purchased large amounts of ammo and military equipment, much of which was given to law enforcement across the country? That was the beginning.

Then, the media's job was to publicize Trayvon Martin, Michael Brown, and Eric Garner with the help of the Justice Department, George Soros, and other powerful entities. The resulting riots were practice.

Then, Jade Helm 15 - which took place from July 15, 2015 to September 15, 2015 - was the more advanced simulation.

It was all in preparation for this summer. Niggers are easy to rile up, as they found to be very true in Ferguson and Baltimore. That is how they are going to achieve their master plan of instituting martial law.

That is what this is. That is why Jade Helm took place this time last year. This is why the government and media instigated the riots leading up to this.

We are about to witness the biggest happening in all of US history. Why do you think they are doing this to us?

This is why liberal media and major corporations like Google are shilling the fuck out of BLM. But why? What comes after martial law?

The programming of progressive fucks and riling up of stupid niggers both come together to create the perfect group that can be used to cause enough civil unrest to warrant the establishment of martial law. This is it, people. There is no question about it.

The rise of Coon Town, Donald Trump, /pol/, Milo, Alt-Right in general... The induction of normies into the movement... The liberal/nigger alliance...

This is seriously fucking happening.

High level insider here.

Question session open for a while.

80618950

2016-07-11 17:06:14

· [Link Here](#)

特 Source

>>80618500

All right. I'll bite.

What the hell is going to happen in Vermont?

A distraction

80619262

2016-07-11 17:09:52

· [Link Here](#)

特 Source

>>80618500

How long until allout civil war and martial law?

To the extent that your hypothesis is reasonable, it already exists.

In the sense of mad max in real life, never.

80619402

2016-07-11 17:11:31

· [Link Here](#)

特 Source

>>80618950

All right. How's Hillary's MS?

The health of the president isn't particularly important except that they need to be able to read a teleprompter in a controlled environment.

It is a largely ceremonial role.

80619663

2016-07-11 17:14:27

· [Link Here](#)

特 Source

>>80619402

Will Huma be running this shit, then?

Huma is not a decision maker.

80620030

2016-07-11 17:18:28

· [Link Here](#)

特 Source

>>80619663

What is their plan to stop Trump?

Trump never intended to be the nominee, much less president.

The public's willingness to believe in the legitimacy of a Clinton victory will be gauged shortly before the election. If it is plausible, Trump will torpedo himself and Hillary will be put in place.

If the public turns too strongly against her, Trump will be given the nod and the economy

will be put into major recession to discourage any hint of nationalism in candidates that come after him.

80620781

2016-07-11 17:26:53

· [Link Here](#)

特 Source

>>80620030

What is the absolute, pants-shittingest worst-case scenario for the elites right now?

Someone that cannot be killed or coerced that is intelligent enough to propose another way.

80620841

2016-07-11 17:27:39

· [Link Here](#)

特 Source

>>80620030

You will not break our love for our country with money. Bankers have necks and are capable of being hanged. You push the plebs too hard and we will simply eliminate you. You'll be rich in your coffin.

We are not interested in breaking you. You are breaking yourself.

80621138

2016-07-11 17:30:49

· [Link Here](#)

特 Source

>>80620781

So if trump flat-out wins, they won't just use rigged voting software?

From our perspective, there is little meaningful difference between Hillary and Donald.

80621448

2016-07-11 17:33:51

· [Link Here](#)

特 Source

>>80621138

What the fuck is your plan to deal with Russia?

Russia has significant institutional inertia, but lacks robust harnessing of talent or the ability to recruit it. We would like to see that improve.

80622015

2016-07-11 17:40:27

· [Link Here](#)

特 Source

>>80621448

Interesting.

Straight-up: Is this a sino-russian coup?

Also, for how many more years do you think the second amendment will exist?

There is a weakly emergent Sino-Russian block, but it lacks any hegemonic initiative or sufficient agreement to be a proactive rather than reactive force in the world, for now.

The second amendment is not a major concern. What good has it done you so far?

80622722

2016-07-11 17:47:56

· [Link Here](#)

特 Source

>>80622015

All right. Assange. How much does he actually have, and does he want to barter for his freedom or actually affect things?

Also, what's endgame for you guys? And does it have anything to do with the NAU?

Assange doesn't have an endgame but does have a potent blackmail file. The result is that he will persist, but more often than not be used as a tool rather than intentionally shaping events himself.

80622907

2016-07-11 17:49:36

· [Link Here](#)

特 Source

>>80622015

All right. Assange. How much does he actually have, and does he want to barter for his freedom or actually affect things?

Also, what's endgame for you guys? And does it have anything to do with the NAU?

As to the NAU, we don't care about "one world government" so to speak. Multiple governments that can be controlled or one government that can be controlled is functionally equivalent as far as we are concerned.

80623563

2016-07-11 17:56:07

· [Link Here](#)

特 Source

>>80622907

All right. Two more questions for ya, then.

1. Who's going to be left, and what merits do they have? If that's not even a relevant question, then who will be the wheat and who will be the chaff?

2. The frescoe in Bank of America and the mural in Denver International Airport. Is there similar artwork anywhere, and if so, where?

We have no interest in depopulation schemes or the like.

It's true that some elements of some governments entertain these ideas, but they strongly prefer growing population and more worker bees subject to their ability to manage it.

80623914

2016-07-11 17:59:37

· [Link Here](#)

特 Source

>>80622907

All right. Two more questions for ya, then.

1. Who's going to be left, and what merits do they have? If that's not even a relevant question, then who will be the wheat and who will be the chaff?

2. The frescoe in Bank of America and the mural in Denver International Airport. Is there similar artwork anywhere, and if so, where?

The paintings at BoA are more telling than Denver.

80624012

2016-07-11 18:00:40

· [Link Here](#)

特 Source

>>80623189

Wait, make it three.

Cigarettes. These things are on-purpose, right? And they're totally radioactive?

Depends on what you mean on purpose.

No one created a tobacco industry to secretly depopulate you. People have promoted it because exploitation of physical addiction is profitable.

80625013

2016-07-11 18:10:38

· [Link Here](#)

特 Source

>>80623563

All right. i know I'm totally full of shit by still asking questions, but you keep generously answering.

At what point can you guys declare "checkmate?"

Why do you think that what you're doing is the right thing to do? Basically, if somebody was torn between in and out, how would you pitch 'in' to him? Or is there even a way in?

What's your connection to academic institutions? Are there any left that actually teach the things you would want yourself or your own children taught?>>80623914

Ah. Thank you for that.>>80624012
Thanks again.

It's hard to see such an eventuality at this point.
This is a bit broad for me to answer succinctly. Try narrowing your question.
We are similar to an academic institution, but free of public corruption.
The most interesting thing you will learn about in school is the way other people think.
For education beyond this, it is not the place to be.

80625117

2016-07-11 18:11:48

· [Link Here](#)

特 [Source](#)

>>80620841

Yes you are. You want to alter our governments and laws in order to benefit yourselves.
The world was not made for you and only you. You will be reminded of that through
polite conversation or at the point of a gun. Pick.

We do not believe in Pareto philosophy.

80626938

2016-07-11 18:32:12

· [Link Here](#)

特 [Source](#)

>>80625013>Try narrowing your question.

All right, then. What do you stand for? No, that's too vague. Why do you guys think all
this secrecy and manipulation is justified? What virtue do you uphold?>>80625044
I take it all with a grain of salt, but I'm open to any possibility in a world of lies.

You've partially answered this on your own. Look at the quality of your educational
institutions.

If you think the world is a dark place now, imagine if that was the best we actually have.

80627032

2016-07-11 18:33:06

· [Link Here](#)

特 [Source](#)

>>80625117

Funny how the results of your manipulation have those kinds of results. You hold too
much influence over the structure and function of our society. You will ease off or you
will be eased off. The choice is yours.

It is our sincere wish that your impotent rage becomes potent action.

80627825

2016-07-11 18:41:50

· [Link Here](#)

特 Source

>>80627032>>80626938

All right. Actual last question before I rest.

How do I inquire about you guys IRL?

There are of course secret communication protocols in use among us in public and things of this nature.

While it may seem unsatisfactory, we find each other as you become ready. No man is an island unto himself and all plausible growth trajectories of your person involve eventual interaction with those who are leading the way ahead of you.

80627963

2016-07-11 18:43:28

· [Link Here](#)

特 Source

>>80627032

I'll bet. You guys want to kill us off and the current rules favor you and your security at our expense. For lots of us, this will be the final political effort we will make. If that is unsuccessful, you would do well to flee from this place.

You pose no threat to us.

If we can make rules, why can't you?

Once you can make rules, you've become one of us.

80629323

2016-07-11 18:58:57

· [Link Here](#)

特 Source

>>80627963

Keep thinking that. We all bleed. We can't make the rules because you bully the stage on which the rules are made.

What will become of the world without such esteemed intellectual thought controlling our future?

80629414

2016-07-11 18:59:57

· [Link Here](#)

特 Source

>>80598771

what happens in martial law?

i see here it says "military government, involving the suspension of ordinary law."

what does that imply? how do things work?

Fantastical delusions of the questionably sane.

80632307

2016-07-11 19:30:44

· [Link Here](#)

特 Source

Hello /pol/and. I'm here to help point you in the right direction. Questions?

80632680

2016-07-11 19:34:30

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特 Source

>>80632307

Is Janet Reno relevant to what we're looking at or is she old news?

Janet has a pretty sordid past you might find interesting.

Maybe start with her involvement with Eric Holder in OKC.

80632789

2016-07-11 19:35:37

· [Link Here](#)

特 Source

high level insider regarding what?

trump? shillary? both?

Higher than that. Think Illuminati, although we don't actually use that name.

80633014

2016-07-11 19:38:10

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特 Source

>>80632307

Any relation between the current courthouse shooting and the assassination of Seth Rich?

The lesson you should take from events like Seth Rich is that good intent is worthless without good plans.

You guys do a good job of questioning what you are told in a detail oriented fashion, but not in the abstract.

You need to emerge from your indoctrination into the real world and appreciate principles of reality such as the law of the jungle.

80633168

2016-07-11 19:39:47

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特 Source

Are you aware of any turmoil planned for the DNC or RNC? If so, is there anything we, as the internet hate machine, can do to prepare or prevent?

You can expect an intensification of strategies of tension in the immediate future. While I know Trump is a bit more popular than Clinton here, the fact remains that very few people like either of them. This is a problem for your regime.

80633352

2016-07-11 19:41:36

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特 Source

>>80632789

Are the Clintons Satanists? Why do they kill chickens in the name of Moloch? Why is there a temple on Epstein's Orgy Island?>is Satan an ayy?

No.

They primarily exercise power on the principle of intimidation.

Their behavior that might make you think "mystery school" is primarily focused on creating mystery - confusion, unsure minds, and therefore unsure challengers.

80633569

2016-07-11 19:43:46

· [Link Here](#)

特 Source

>>80631383 #

Hello. Thank you.

Is it a good idea to look at the superdelegates that have pledged their loyalty to Clinton in the dem primary?

Do you have a timeline for the public release of information on any investigation into the Clinton Foundation?

Why did Comey perjure himself before Congress? Is it justified somehow?

Is the media working to actively undermine this investigation by posting unsavory articles to tickle the sentiment of conspiracy theorists and alienate other interested parties?

Are there any sources who are willing to blow the whistle on the record?

Comey does not have the authority to challenge Clinton on the email server question. It was state sanctioned to intentionally leak a combination of information and disinformation.

Don't interpret this as an apology for the behavior. The Clintons always use state sanction to cover their ass, justified or not.

80634058

2016-07-11 19:48:15

· [Link Here](#)

特 Source

What can we expect from Sanders and Clintons joint appearance? Has the candidate been read in on any of this information?

What are the chances of Sanders being made aware? He is the popular candidate, regardless of his amicability in this forum--and seems to be the only chance for national cohesiveness. What does his candidacy have to do with this, I anything?

Sanders is fatally flawed in the sense that much of what you guys do is. You can only get so far by asking for things; taking them is the way of the real world.

80634237

2016-07-11 19:49:58

· [Link Here](#)

特 Source

If you're not catholic you are a disinformation agent.

Event then if you are supposedly catholic renounce masons and the masonic order or you again are there for an implanted mason in the church out to ruin the one true faith of God in Christ as yet anot her disinformation agent.

OP image is prince William the true antichrist.

Out of my way produstant herattics and vile new age witches.

A warrior of God is crusading and nothing can stop him that is flesh.

Perhaps you should formulate related questions. Your concerns are not unimportant, but are somewhat misguided.

80634430

2016-07-11 19:51:54

· [Link Here](#)

特 Source

Is there enough incriminating evidence already for the anon investigation to be primarily a matter of exposure?

One of the problems you will encounter attempting to 'expose' the Clintons is that their actual accomplishments are secret but, if made public, would find some support - if you are unable to articulate how they were in fact a long con.

It is the multilayered reality that few of you perceive that is at the root of your problem.

80634625

2016-07-11 19:53:46

· [Link Here](#)

特 Source

>>80634058

Are you implying that if we can't dig up anything NEW, the investigation is pointless?

We're just autists on here putting information in one place, we can't just magically turn into 2 years of FBI investigation overnight.

You need both new tactics and new abstractions.

Most of what I see here is "LOL EVIL" but if you step back and think for a moment surely you will come to the conclusion that you've been fed this line by nefarious actors that don't want you to see the big pictures.

I'm not saying you'll arrive at a less condemning conclusion either.

80634800

2016-07-11 19:55:27

· [Link Here](#)

特 Source

>>80634237

Putting yourself in /pol/'s shoes, are you the bad guys, or the good guys?

We are on your side, but not everyone is.

80635075

2016-07-11 19:57:42

· [Link Here](#)

特 Source

>>80634237

How is the Sun tied up in all of this.

The Son teaches you to see multiple interpretations of the same stimulus.

80635475

2016-07-11 20:01:35

· [Link Here](#)

特 Source

>>80634625

Then maybe give us something substantial and we'll go from there. This has only been going on a little over a week and even normies had no fucking clue the Clinton Foundation ever existed until 3ish days ago.

You're contradicting yourself if you're saying the LOL EVIL line is fed to us while what the Clintons did was largely a money laundering/power scheme, which technically is evil to all of us shitheads who can't even get an internship.

Are you on their side?

What use are you to us if the best you have are cryptic responses to dig deeper?

Look at the Bush/Clinton cocaine dealing.

At first you think, aha, pure evil.

When you learn more, you see that much of the profit was laundered into Russia to topple the USSR.

Now you have people who laud Reagan and the collapse of the USSR, but hate the Clintons very confused - the Clintons had more to do with USSR collapse than Reagan ever did.

But, you all agree that the American public reaped no peace dividend from this - so was it an accomplishment after all?

You have to peel back many layers here, not just surface cons.

80635637

2016-07-11 20:03:12

· [Link Here](#)

特 Source

>>80634800

Why exactly do you need us, then? If your "group" some high tier secret society shit can't alone win this "war" I question how powerful and capable you guys really are if you're relying on some shitposters for the vanguard.

P.S. Are you the Thule guy?

We don't need you. We want you.

80635862

2016-07-11 20:05:27

· [Link Here](#)

特 Source

OP how much time do we have to prepare for the happening?

If I become a freemason now do I increase my survival rate?

Do I have time to finish school? I need 2-3 years to finish my bachelors degree to become a forensic scientist. (have two associate degrees now.)

Ok when is the master mason date on the Georgia guide stones? is it in aug or the next date?

Is there another side to the Illuminati other than zionism?

IE esoteric nazism.

When will we see the ships in the skys?

Define the happening.

Yes and no - you might encounter more severe consequences for overstepping than you would otherwise, but less severe consequences for understepping than otherwise.

Yes.

There is no master plan following strict dates.

Yes.

When you build them.

80635952

2016-07-11 20:06:23

· [Link Here](#)

特 Source